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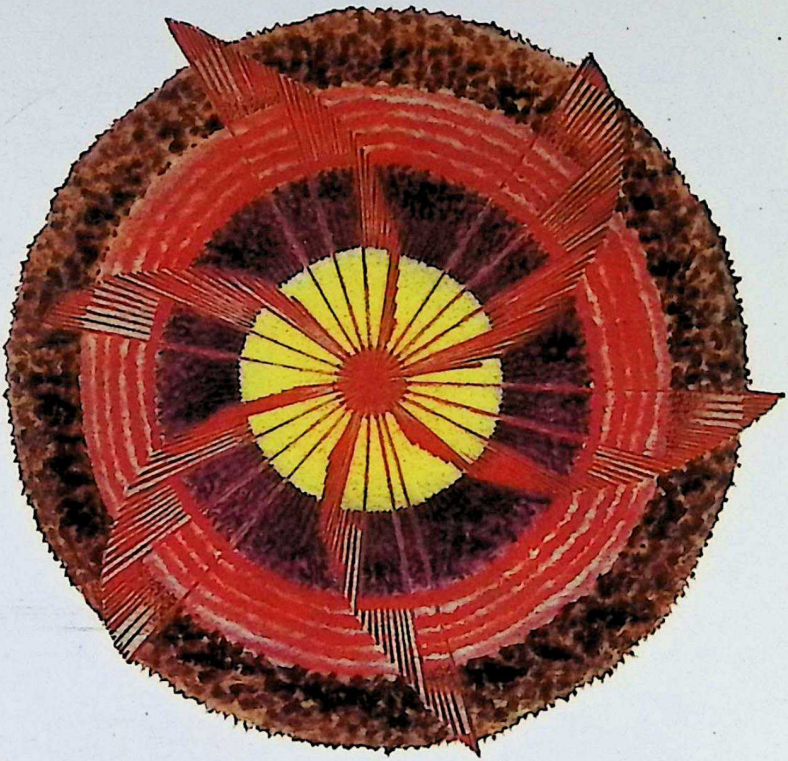
YOGA

Its basis and applications



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Dr H R NAGENDRA

प्रज्ञानं ब्रह्म

SWAMI VIVEKANANDA YOGA PRAKASHANA

BANGALORE, INDIA

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Stock Verification-2024

Dr H R NAGENDRA

Published by :
Swami Vivekananda Yoga Prakashana
#19, "Eknath Bhavan", Gavipuram Circle,
Kempegowda Nagar, Bangalore - 560 019
Karnataka, INDIA

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Yoga its Basis and Applications : an introduction to the meaning, basis, understanding and applications of Yoga written by Dr H R Nagendra, published by Swami Vivekananda Yoga Prakashana and printed by Sharadh Enterprises, Bangalore-560 003, pp77+10, pb, 1/8th Demy, Rs. 60/-

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First Edition	:	April 2000	2000 Copies
Reprint	:	March 2016	1000 Copies

Price : Rs. 100/-

Publishers :
Swami Vivekananda Yoga Prakashana
19, "Eknath Bhavan", Gavipuram Circle,
Kempegowda Nagar, Bangalore - 560 019.
Karnataka, INDIA
Phone : 91-080-26612669
Telefax : 91-080-26608645
E-mail : svyasa@zeeaccess.com
Website : www.vyasa.org

Printed at :
Sharadh Enterprises
51, Car Street, Halasuru,
Bangalore - 560 008.
Phone : 080-2555 6015, Fax : 080-2555 2615
E-mail : sharadhenterprises@gmail.com

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PUBLISHERS NOTE

The richness of India's Yogic and Spiritual culture and heritage is gaining sharper focus through modern scientific research. The wisdom of the East is being restarted in a terminology that is familiar to the West.

Swami Vivekananda Yoga Prakashana has set out to use the pen and the media to give a concrete shape to the global shift in consciousness, drawing the most literate and intellegent population to expand their matter based mechanistic mindset to a consciousness based world view encompassing holistic vision.

Objectives of SVYP

- To ensure the easy and quick reach of reading material to the common man.
- To build a wide sales network.
- To build a production team for disseminating the message of Swami Vivekananda on India's Ancient Yogic, Spiritual and cultural heritage.

The trust seeks to publish books, reports, research compilations, journals, charts, audios, videos, CDs and other items for propogation of Yoga and its resesrch.

Dissemination of research findings through research papers has played a vital role in establishing the efficacy of The Integrated Approach of Yoga Therapy' in the treatment and rehabilitation of patients, suffering from modern ailments. However these research findings have to be brought to the level of common public. A separate trust is initiated to augment the efforts of S VYASA to disseminate these research findings.

We solicit the association, co-operation and assistaance of all our well-wishers, researchers, teachers, students and Yoga enthusiasts in this regard.

Publishers

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FOREWORD TO FIRST EDITION

Science has become a way of life in this 20th century and it may be more so in the 21st towards which we are already thrusting. Yet, the majority of us know of science only as a world of machines and mechanistic approaches and problems of day to day existence. Hardly anybody bothers to find the meaning of life or of the science of living which should be the starting point and basis for all man's preoccupation. It is in this field of scientific investigations: involving a search for the ultimate Truth, oneness in the Universe, the all pervading divine essence, that India had excelled herself for scores of centuries. Before the modern materialistic science took any form or shape, this science of living had already been perfected in this country and given as a practical tool for self-unfoldment to the discerning man – that is the Science of Yoga. This is, in truth, the science of Sciences helping man through his Self-awareness to become aware of the entire cosmos with all its inherent power and potentialities and out of the knowledge of that Eternal, Everlasting, Infinite, to model his own life and find harmony and peace both within and without.

Swami Vivekananda has brought out in a very powerful way the scope and force of this knowledge in this famous saying :

Each soul is potentially divine. The goal is to manifest this Divinity within by controlling nature, external and internal. Do this either by work or worship or psychic control or philosophy – by one or more or all of these and be free.

To bring this knowledge with its manifold practical aspects to the general well-being and improvement of human life, has been a constant endeavour of Vivekananda Kendra. The series of booklets now being brought out by the Kendra, written in very easy lucid style would be of great help to anybody, taking his/her first lessons in self-improvement.

This is the first in the series on Yoga containing three chapters – Towards Yoga, The Science of Happiness – the Basis of Yoga, and Yoga, the Individual and the Society.

The next volumes will contain the four streams of Yoga described by Swamiji–Karma Yoga, Jñāna Yoga, Bhakti Yoga and Rāja Yoga. The last in the series will be the Unity in Diversity.

Chapter 1 in this booklet describes the new directions sought in science

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crossing the borders of the mechanistic world-view and matter-based approach. A more wholesome consciousness-based holistic world-view is in the offing which Yoga and the Upaniṣads have adopted. Hence, in Yoga is the new hope for scientists and researchers.

The increasing social problems like strikes, disharmony, divorces etc, on the one hand, and the individual problems of hypersensitivity, stresses and tensions, health hazards and in general, a deteriorating quality of life, on the other, have posed a serious problem both at the individual and social levels. By offering the tool of mind control and relaxation, Yoga appears to meet the challenge.

The process of tranquillising the mind and silencing it is to get more and more happiness and reach the very source of the mind, intellect, and emotions, etc. That is our true nature – an abode of all bliss, knowledge, freedom and creativity – say the Upaniṣads. This basis of Yoga, the essence of the Upaniṣads, is presented in chapter 2.

Control over the mind is Yoga and that has twofold aspects. First is to gain a capacity to concentrate and focus. Equally important is the aspect of the calming down of the mind. By this mastery, man elevates himself consciously from his animal level to a normal man, a superman and ultimately reaching divinity itself. This brings in an all-round personality development: physical, mental, intellectual, emotional and spiritual. Yoga is not mere Yogāsana or Prāṇāyāma or acrobatics but is a way of life. This concept of Yoga is brought out in chapter three.

This book is meant to present the broad vision of yoga as portrayed in the Upaniṣads and other texts on Yoga. The reader will find a harmony between the schools of Vedānta and Yoga in this approach, adopted by the Kendra in tune with the thinking and portrayal of Swami Vivekananda.

We fervently pray that our friends, hurrying up through life in and out of buses, trams, trains and planes may keep company with this booklet so as to take them, from the midst of the din and dust of life, into an abode of Silence, Contemplation and Peace.

Dr M LAKSHMI KUMARI,
Former President
Vivekananda Kendra

Kanyakumari

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PREFACE

Man's quest since time immemorial has been to achieve maximum untainted bliss, power, knowledge and freedom. The search for Reality in science is one such offshoot. Providing greater wealth and comfort through technology is intended to achieve more and more happiness. Behind the nuclear arms race or politics is the craze for dominance and power. The womans liberation movement and drug culture have their base in a quest for freedom.

In the modern era, we took to the analysis and understanding of the world around us, i.e., science. Ancient seers in India recognized the need to investigate the inner universe – mind, life, intellect, emotions, ego and consciousness, to understand the total perspective of man and the universe. The experiments they conducted in themselves unravelled the mysteries of nature – internal and external. The two major conclusions of such investigations found in the Vedic wisdom of India are :

1. Our original nature is one of pure-existence devoid of all movements and thinking. It is the abode of all knowledge, bliss and freedom.
2. This very source of the mind and intellect is the treasure house of creativity. Not only does the mind, intellect, emotions, etc. emerge from this source, but the whole physical universe comes out of this state of fullness.

The seers also elaborated the methods and techniques called Yoga to reach these conclusions and opened up the field for self-investigation.

The series of booklets being brought out by the Kendra are meant to present the above wisdom in a systematic way. The beginner, and the seeker for whom these booklets are meant, will find, in this work, the fascinating comprehensiveness of Yoga and the secret of 'Unity in diversity'. As a sincere seeker of Truth, I have tried to present the contributions of our ancient seers, as many have done in the past, in a simple style with day to day life situations. I owe this knowledge to many of my co-seekers with whom I have had long association. Of particular importance is Professor Satyanarayan Shastry, Professor of Chemistry who later turned into a seeker of Truth. His genius is mainly responsible for the understanding and realisation being presented through these volumes.

I offer this work to Vivekananda Kendra's visionary, late Sri Eknathji Ranade but for whose inspiration and guidance during my association with

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him for nearly a decade, this presentation would not have crystallised. Many participants of the Yoga shibirs and short courses at the Vivekananda Kendra have made possible this clarity to emerge through their questions and sharing of experiences. My close colleagues in the Kendra – Sri Vasudeo, N. Krishnamurthi, Anil, Mohan, Raghu, and Smt. Subhadra Devi, have for nearly eight years shared in this work. Special mention may be made of Sri H.V. Sheshadri and Prof. J.K.Mittal for their extensive review of the book. I express my thanks and gratitude to all of them.

I realise that this booklet is neither exhaustive nor complete. It is meant to clarify the concept of Yoga, emphasise its need and presents its basis. Any suggestions and opinions to make the future editions of the book more comprehensive will be heartily welcomed.

- Author

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Transliteration Codes with diacritical symbols

अ = a	क = ka	त = ta	श = śa
आ = ā	ख = kha	थ = tha	ष = ṣa
इ = i	ग = ga	द = da	स = sa
ई = ī	घ = gha	ध = dha	ह = ha
उ = u	ङ = ṅa	न = na	क्ष = kṣa
ऊ = ū	च = ca	प = pa	त्र = tra
ऋ = ṛ	छ = cha	फ = pha	ज्ञ = jña
ए = e	ज = ja	ब = ba	
ऐ = ai	झ = jha	भ = bha	
ओ = o	ञ = ña	म = ma	
औ = au, ou	ट = ṭa	य = ya	
अं = ṁ	ठ = ṭha	र = ra	
अः = ḥ	ड = ḍa	ल = la	
	ढ = ḍha	व = va	
	ण = ṇa		

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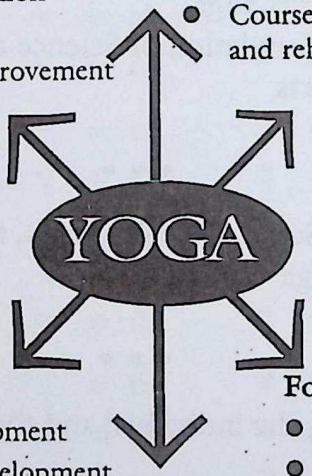

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Chapter 1

TOWARDS YOGA

THE FOUNDATION OF SCIENCE AND THE ARTS

A team of mountaineering experts had undertaken a search for the giant-snow-man, 'yeti', in the Himālayas. The team was out to get information regarding his lifestyle. Yeti, reported to be a nine footer with each of his feet measuring two feet, was not seen too frequently even by the people living at the foothills of the Himālayan range. Yeti had found a safe refuge in the wilderness of the icy Himālayan peaks. This giant-killer and man-eater, during his maiden visits, carried away a lamb or a hen from the outskirts of the villages; at times some children living in the foothill villages never returned home at night. The villagers suspected Yeti of kidnapping their children for his food! Without shooting him down, information had to be collected by team-members. Thus, the task of the team was tricky, delicate and adventurous. But the search did not yield the desired result and still continues.

However, head-hunters it has been proved have existed until very recently in the interior hilly belts of Arunachal Pradesh, the North-Eastern border region of India. 'Wild life preservation' teams would be most happy to have information about this species of 'man' preserved safely!

In America and Canada too, efforts have yielded a mine of information regarding the customs, habits and mode of living of the Ice Man of the Arctic region. Expeditions, which set out to study these primordial men, returned with fascinating photographs depicting varied facets of their life. These coloured photographs published in some popular journals of the West, brought to the 'Civilized World' knowledge of the lifestyle of 'Uncivilized man'.

Proccupied with eating, sleeping, procreating and acting almost on instincts only, such men lived a life not too different from that of animals. But our globe is now almost bereft of such 'animal-men'. There is a famous verse in Saṁskṛita which describes the special feature of man:

आहारनिद्राभयमैथुनं च सामान्यमेतत्पशुभिर्नराणाम् ।
बुद्धिर्हि तेषामधिको विशेषः बुद्धिर्विहिनाः पशुभिः समानाः ॥

Āhāranidrābhayamaithunañca
sāmānyametatpaśubhirnarāṇām,

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Buddhirhi teṣāmadhiko viśeṣaḥ
buddhirvihīnāḥ paśubhiḥ samānāḥ.

Food, sleep, fear and the process of procreation are common to animal and man; but it is his faculty of discrimination, the conscious thinking process behind his actions that differentiates man from animal. Man without discrimination is equivalent to an animal.

The Modern era marks itself as an age in which human beings possess very sharp intellectual faculties featured by the power of analysis.

ANALYSIS – The core of science

Analysis could be termed as the search for the cause of everything that we see around us. Science aims at establishing cause-effect relationships in the phenomena around. The grandeur of science is its tool of analysis and its methodology of experimentation, observation and inference. This approach of objective experimentation released the human mind from the shackles of a narrow subjective outlook featured by individual fancies. Consequently, reasoning and questioning started gaining roots in society and becoming the order of the day. Lifestyles began undergoing a total transformation. Old customs, traditions, superstitions and in fact, several values of life got shattered by this powerful, logical, questioning mind.

Of course, it is not with ease that such a metamorphic transformation was effected in society. The architects of this revolution, the early scientists like Socrates, Galileo and Des'cartes, paved the way for this revolution, by their hard work, sincerity of purpose and unshakable faith in their mission to rid society of its ignorance and narrowmindedness. Even though they could show objective experiments that many of the old customs, traditions and superstitions were wrong, the primitive mind could neither comprehend the new vistas nor came out of its narrow constricted beliefs. The custodians of those faiths, naturally resisted this new trend and persecuted the neo-revolutionaries and took measures to curb them totally. The lives of those early scientists were always at stake. Many were brutally murdered, some were hanged and others put to death by different means. But, the new wave of scientific approach was powerful. More and more people accepted the change, even jeopardizing their lives. The forces of evolution proved stronger. On the firm, solid foundations of the great sacrifices of those

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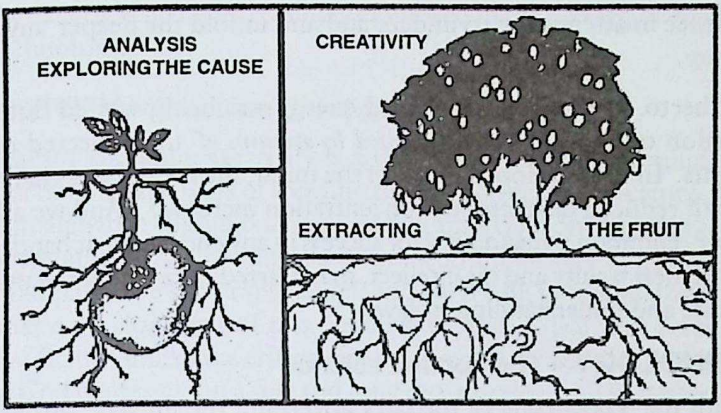

early scientists, science started gaining ground everywhere. Objective experimentation took firm roots. The scientific method became the new tool to test theories, beliefs and hypotheses. People started using this new tool in every sphere and thus, a new outlook on life developed in society.

Embedded in this scientific methodology is a new aspect that of a broader, more flexible character of the human mind. Man, in this developed phase of mind, neither accepts nor rejects anything new, solely on the basis of his likes and dislikes. He has an open mind. He considers, all the available theories and suggestions in his field of investigation objectively, without bias and personal fancies, for he may miss a solution if he indiscriminately rejects one or more of the possibilities, or accepts any one without conducting an experiment. Only after experimental verification will he reject all except the right ones, even though it may be against his own wishes, beliefs or notions. In the primitive mind, this flexibility and broader comprehension were totally absent. When the theory that the earth moves round the sun and not *vice versa* was brought forward with adequate experimental justification, the fanatics in the West rebelled against the famous scientist Galileo and accused him of heresy and blasphemy. A century ago, people just laughed at the notion of flying in the air. However, with the growth of science, we have seen amazing results which have shattered the constrictions of the mind and openness has developed. Man has now reached such a stage of flexibility that almost anything which one can imagine is not rejected outright.

Man has become a great optimist. He has gained tremendous self-

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confidence in attempting to understand and unfold the deeper 'mysteries' of nature.

Hitherto, in the untrained mind energy was being wasted due to the distraction of the mind *characterised by streams of* unconnected random thoughts. In the developed phase of the mind, the energy was channelised and with reduced distractions, concentration increased. And we all know how concentration is mandatory for success in any endeavour at hand. Using this analytical faculty and his intellect, man started unravelling the mysteries of nature and understanding its laws.

TECHNOLOGY – The applied science

With the knowledge of the laws governing the universe around him man started applying them to build new gadgets and appliances for making his life comfortable and enjoyable. The growth of science would not have been so phenomenal, but for its timely, profitable application to society. People could easily comprehend that this application could provide the basic necessities of their lives. They also found that the growth of science could mean a more comfortable living. This direct relevance and impact of applied science on man led to the widespread acceptance of science as an inevitable tool for the future development of society. The people, therefore, supported the growth of science. More and more people took to the study of science. The whole pattern of education underwent a metamorphosis, replacing the earlier areas of study, and a strong focus on science has become the dominant pattern of the day. This trend in society accelerated the pace of development of science and brought forth an impressive growth in various branches of knowledge. New scientific laws continued to get discovered and fresh, subtle and more comprehensive theories got formulated to explain and predict the phenomena of the universe. Similarly, their application catering to the needs of developing society have continued.

This field of knowledge, concerned with the application of science to increase the material comforts available to man, is referred to as engineering and technology. The theoretical knowledge of science is made practical and useful in the form of new machinery, gadgets and appliances to reduce human labour and help man towards a more comfortable and enjoyable life. This creative faculty in man has proved vital to the growth of engineering and technology. Hitherto, man had restricted the use of his creative faculty to the field of arts like music, painting, and crafts. Now, however this

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creative faculty is being increasingly employed in the growth of engineering and technology.

CREATIVITY – The core of art and engineering

Basically speaking, creativity is a facet of an imaginative mind. It can think of hundreds of ways of applying the basic principles of science. Among those imaginative flights only one or two may turn out to be practicable. Many technological institutions in the world, pioneers in the making of new 'gadgets' have laid emphasis on, and are trying to find methods for the systematic development of this creative faculty. Until very recently, the creative faculty, unlike the critical faculty of man, was believed to be a special gift of God conferred on a few and only those persons gifted with creativity could be the forerunners of the arts. But the research of these institutions has brought to light the fact that creativity is dormant in every human being and that it is possible for all aspirants to unfold, develop and channelise this creative faculty as effectively as the critical faculty. Just as the whole field of education was transformed and directed towards the development of the analytical and reasoning capabilities of man through the study of science, the research wings of factories, and generally all the technological organisations started training their creative faculty.

In what are called 'Brain-storming sessions' the participants are given ample encouragement to express any type of imaginative solution, that may occur to them on the spot, to the problem on hand. Even if they may look too fanciful, impracticable or even useless, other participants are restrained from commenting on or criticising any suggestion. It has been found that in such sessions creativity can be evoked and often many fascinating ideas emerge. These ideas have proved to be the forerunners of great inventions and technological break-throughs in modern times. The key to evoke creativity is to curb criticism and allow the mind to work freely without inhibitions. Later on, useful, new, practicable ideas can be sorted out. Thus "creativity-education" has become an integral part of training in the development of technological skills today in the world. Characterised by a sense of aesthetic representation of facts, harmonious blending and arrangement of information, creativity is said to be the language of the 'Heart', while a critical approach analytical in character is said to be that of the 'Head'.

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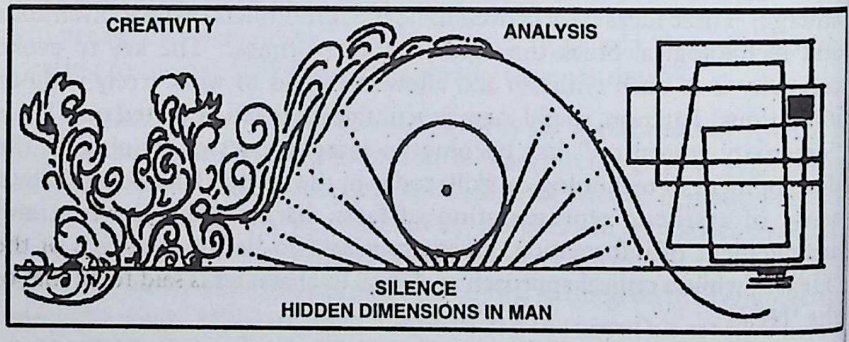
NEW HORIZON

The role of the creative faculty in arts and the critical faculty in science has now been understood by the modern man probably more than ever before. The emergence of creativity as the core of technology has added aesthetics, a new dimension to the field of science. Basically, art has been impregnated into the infra-structure of science.

Similarly, in the field of arts, music, sculpture, painting, etc, a scientific outlook is coming up. Analysis of the diverse features of arts to understand the fundamentals governing aesthetics, harmony and melody, has started. "Computer graphics,' a discipline devoted to this end, tries to generate a host of line sketches using permutations and combinations of vectors. The observer chooses on an oscilloscope those sketches which appeal to him and notes down the parameters of the fundamental vectors. He then tries to find the relationship that may exist between those parameters to evolve functions to denote the sets of meaningful and aesthetic figures and sketches. Spirograph, a new toy for childern, is one such outcome. In the field of music, experiments to find functions of the frequencies to express a particular melody are in progress. An interesting research study conducted by a post-graduate student related beauty in human beings with the basic dimensions of the face. He chose a large number of parameters like the length and breadth of the nose, eye-brows, mouth, forehead, etc. and tabulated these parameters for a large number of photographs. Efforts were made to find the trends in the parameters associated with beauty.

Thus there is a trend in modern terms to understand the science of arts and the arts in science. Hitherto, science and arts were considered as



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branches of knowledge totally separate from each other with no opportunities for their mutual interaction. In fact, this has been so in the history of the growth of science, whenever a new breakthrough occurred. For example, particles (characterised by mass) and energy (featured by frequency) were believed to be the two basic independent entities constituting the structure of this physical universe. But the mass-energy interconvertibility equation developed by Einstein:$E=mc^2$ (the mass `m' of the particle multiplied by the square of the velocity of light `c' yields the energy content `E' of the particle) brought about a new turn in the thinking and beliefs of man. Similarly, the mutual interaction of critical and creative faculties in man are leading to a breakthrough in the understanding of the mind, revealing a new dimension of the mind, far deeper and much more subtle. Man is curious to get to the subtle substratum (if one exists) from where criticality and creativity emerge; this has now become the direction of search.

Yoga, a conscious and systematic process to accelerate the growth of the human mind, is now emerging as a new tool in this search. Yoga, in general and meditation, in particular, are providing man a means to reach the subtler layers of the mind. It has been shown through the experimental results on meditation that knowledge and creativity are structured in subtle layers of the mind or deeper states of consciousness (transcendental state). These creative and critical faculties of the mind lie hidden in these higher states of consciousness. Thus, the foundations of arts and science are now being found in deeper states of our consciousness. Hence, Yoga has brought a breakthrough in unravelling the hidden dimensions of the mind. All those seeking to develop greater critical and creative faculties have now YOGA as a new tool; and millions of people all over the world have taken to the study and practice of Yoga and are reaping the benefits.

THE NEW DIRECTIONS OF SCIENCE

A manifestation of the above association of the creative and critical faculties of the mind is found in the new directions of science in the modern world.

For nearly four centuries we had based our progress in this Des'cartes-Newtonian mechanistic world-view. Marching from an era of superstitions and blind beliefs to the age of science and technology, we are now witness to a society of affluence and wealth with beautiful telephones, colour TVs, air travel, etc.

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The core of the deterministic approach is to find the main cause to a given phenomenon. All other causes have little or no influence. And that is the way science started. Else, to understand the world in all its subtlety would have been impossible. We consciously kept aside all such subtle phenomena which were complex. It was a very practical approach by Des'cartes and Newton. For the gross aspects of the world around us this derterministic approach worked very well. Newton's laws of motion, laws of hydrostatics, Darwin's theory of evolution, Dalton's atomic theory, etc., have all worked very well. Our Mechanistic World view got well-established. It carried the western world on the path of growth for nearly four centuries. This is the story of the West.

As described above, the Des'cartes-Newton deterministic approach and a corresponding mechanistic world-view had kept us on the path of progress for nearly four centuries. This is called the classical mechanics. The blow to this classical mechanics deterministic approach – a single cause to a given phenomenon – came with advent of quantum mechanics and the probabilistic approach to understand the phenomenon of photo-electric effect, electron behaviour and many more aspects of the subatomic world. According to the probabilistic approach there could be more than one equally valid cause to a given phenomenon. Light, for example, could behave as a wave or a particle–the dual nature of light, which cannot be explained by classical mechanics. The laws of Newton were replaced by the Theory of Relativity. The Relativistic Mechanics, which explained the subtle phenomena of atomic dimensions, the macro phenomena of the outer universe and the extremely high speeds of the world, reduced itself to Newtonian mechanics at normal speeds and usual dimensions of the gross world. Thus, the quantum and relativistic mechanics provided a set of more generalised laws governing the micro world of the atomic and subatomic region and the macro universe of astronomical dimensions associated with very high speeds and extremely small and large dimensions.

The core of the probability theory is the flexibility or the loosening of the rigidity of the deterministic approach. The one to one correspondence in this approach represents the linear model. The critical faculty of the mind was predominantly at the base of the deterministic approach and flexibility a component of the creative faculty of the mind is manifest in the probability theory. The dual nature of light was a totally new concept in the

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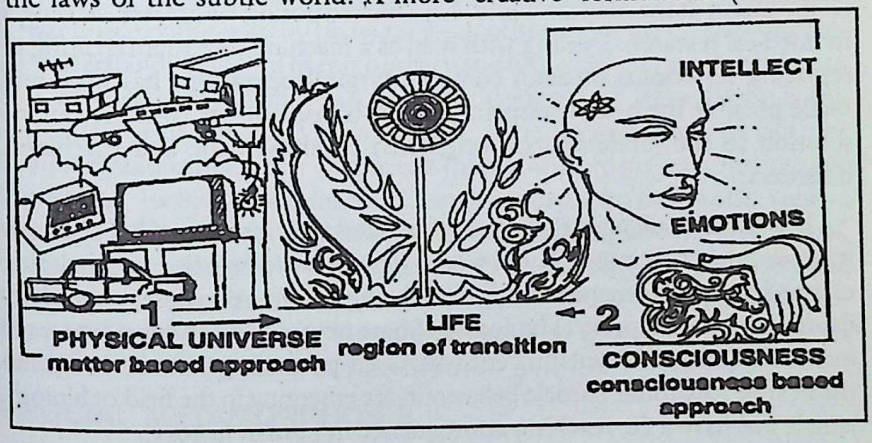
fields of science. The hard core scientists' rigidity that light can either be particles or waves could not be broken up easily. The long cherished deterministic approach of finding the main cause for a given phenomenon could not be changed suddenly. Only when mathematical formulation of relativistic mechanics reduced to the Newtonian laws by Einstein came forth, could the scientific community accept the change and widen their perspectives. The gross aspect of creativity – flexibility has percolated into the rigid realm of the critical faculty. But this is only the beginning of a new era. As we have started progressing into the micro world and the macro universe, our notions are undergoing greater changes. The inclusion of creativity in the form of a creative entity like observer, life or consciousness is becoming mandatory.

MODERN PHYSICS

In modern physics we have expanded our realm of investigations to include subatomic particles and the fundamental particles, and the laws governing them are being probed. High energy physics, weak and strong interactions are the branches dealing with these laws. Computer technology and electronic gadgets have made possible the discovery of extremely short lived particles. Looking at them would change their behaviour. The concept of 'the world out there'and an objective experimental approach with a 'non-interacting observer' which hitherto formed the basis of science, are shaken. In their models, the physicists are trying to incorporate a creative observer. The flexibility provided by the probability theory is not enough to understand the laws of the subtle world. A more 'creative' formulation (which can



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reduce itself to the probability theory and deterministic approach in gross situations) is the need of the hour in physics, today. 'Beyond Quantum Physics' is the subject of talks and discussions of many leading physicists and today the limitations of the relativity theory are well-recognised. Thus, it appears that new discoveries in physics would probably change our mechanistic world-view totally, in years to come.

THE LIFE SCIENCES

The region of life sciences also has grown over the last four centuries on the Newton-Des'cartes mechanistic world-view. Life is regarded as an offshoot of matter. DNA and RNA – the fundamental units of life – are basically complex arrangements of molecules and thus are simple matter. It is the special mode of arrangement or the specific structure of DNA and RNA molecules that initiates the life process. That this life is an offshoot of matter and that there is no need to consider a separate existence for life has been the strong belief of all hard core scientists even today.

This matter-based vision of life in particular and of man in general has been cherished and adopted in the field of the medical world as well. The principles of modern medicine and surgery are based on this world-vision. Dealing with the gross ailments like bacterial infections and contagious diseases at best at the cellular level, if not at the levels of nerves, hormones or muscles, with medicines has, no doubt, yielded results until now. However, the viral diseases, the pyschosomatic and psychiatric problems, which are on the ascent in the modern world, have started posing far greater challenges to medical research. Dealing with man as a machine by either repairing or replacing his organs through complex surgical operations has no doubt madé possible the heart transplant, kidney transplant, etc. But they are no solution to the modern stress-originated psychosomatic and psychiatric disorders.

It is these challenges that have stimulated the thinking of life scientists to reconsider their matter-based world-view. A more holistic understanding of man has become mandatory. 'Life' is being considered as a separate entity from matter by theoretical biologists. Some new models and hypotheses to include life as a self-regulating entity or a self-propelling process along with the flexible subatomic particle behaviour, are emerging in the field of biology, which will have a far-reaching consequence in human history.

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NEUROSCIENCES

The field of neurosciences has advanced greatly and the processes of the brain are understood much better than ever before thanks to the availability of hi-tech electronic gadgets. The finding that the left half of the brain is the seat of the critical faculty and the right one of the creative and emotional faculties of man is a great breakthrough. The role of the hypothalamus and pituitary glands in the brain, governing all the functions, is now understood in great detail. Yet, it is a mystery to those in brain research as to how new brain circuits are formed and what governs the creative process in the brain cells and its circuitry. As brain research progresses, man realises the existence of an intricate, invisible, creative hand in all the brain processes. Hence, scientists in brain research have started incorporating 'CONSCIOUSNESS' as an independent creative entity governing the processes of the brain. The traditional matter-based world-view that the mind is nothing but a complex process, and the working mode of the brain and its circuitry, are being reluctantly given up. Yet the research on CONSCIOUSNESS has to go a long way.

THE TRANSITION

Thus, in the fields of physics, biology, medicine and neurosciences, we are in a stage of transition. New directions in science are sought. A holistic, more comprehensive world-view has become the need of the era. As one of the leading physicists Nobel Laureate Professor Josephson remarked : *an entirely new world-view may emerge where consciousness, mind, intellect and life are primary and matter is secondary*– an offshoot contrary to our present-day understanding that matter is primary and life, mind etc, are its offshoots. This revolutionary change in our world-view will have far-reaching consequences in our lifestyle, education, value systems, etc. In fact, the Upaniṣads and other works of ancient Indian wisdom go even further and deeper than Josephson's remarks. They have had a holistic world-view in which the spiritual dimension of man has been primary and the intellectual, mental, emotional and physical aspects of his personality are secondary and which have to be subordinated to the primary. It is a holistic world-view. that is reflected in the yoga lore and hence is of great interest, even for scientists who are in search of REALITY.

A SOCIAL METAMORPHOSIS

Today, man has leaped into a new era with science and technology as the

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basis for individual life and the social set-up. The critical and the creative faculties have brought in man a tremendous growth cleansing him of his earlier narrow and constricted outlook and developing in him a scientific reasoning approach and a creative fervour. Man has become broad-minded and dynamic at the intellectual level. The social set-up also has undergone a metamorphic transformation. While the old blind beliefs, superstitions, etc., have been crushed, new forms of behaviour and traditions are being built up on scientific lines. High production rates, the main characteristic of modern technology have not only solved the problem of providing the basic needs of man – food, shelter and clothing in the advanced nations, but they have also turned the society into an affluent one, endowed with great achievements. The advancement in the fields of transportation and communication especially is spectacular. The modern age of speed characterised by rockets, computers and wireless communication has shrunk our globe considerably.

There is, as a result, rapid mixture and exchange of ideas and values between people living in different parts of the globe. Man has widened his spectrum of comprehension and perception through his achievements in the micro world of fundamental particles and in his study of the cosmos – the macro world. The landing of man on the moon marked an expression of this knowledge and a major breakthrough in his efforts to conquer nature. Thus, modern life is vitally influenced by Science and Technology.

REPERCUSSIONS

Now, let us direct our attention towards the repercussions of these developments of science and technology on the society and the individual. No doubt, the growth of technology has proved to be a boon to humanity which crying for food, shelter and clothing has benefited with the acceleration of production through the use of modern techniques and effective distributive systems. Developments in the modern medical world have also helped society in greatly reducing the physical suffering of man. Also, many nations have provided comforts, and the great affluence has given man adequate opportunities for enjoyment and comforts. But, the life of the individual, which is now geared to suit the needs of mass production centres, factories, etc., has become mechanical since the set-up for higher production makes man think less. Also, the rush in the industries and factories to produce more and more, has promoted unhealthy cut-

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throat competition. Man working in these industrial production centres is forced to be always on his toes. Consequently, he always moves under great tension even for his basic survival.

In USA, after the mission of landing man on the moon was achieved, there was a large cut in the space programme budget. Naturally, there was large scale retrenchment of personnel at all levels in NASA centres. The uncertainty of their jobs was so high that it was said that the employees used to keep their cars running in the parking yards and enter their laboratories!

This rush, the tense competitive atmosphere which now prevails everywhere has eradicated the indolence of man, and has made him not only active but also oversensitive and hyperactive. He has reached a stage where he cannot bear the upsurge of energy which he has unfolded in himself. When he returns home after a strenuous days work, he does not know how to relax or to contain himself. He may take to drinking, or watching `exciting movies' on the TV. Instead of relaxing he becomes more and more involved and tense. As a result, he turns restless, gets more worked up and falls prey to many ailments of the psychosomatic type.

Modern medicine which has alleviated pain and saved millions from many epidemic and viral diseases, has now found that a whole gamut of new ailments, viz, psychosomatic ailments and psychiatric problems are now torturing man. This new development has, again, posed a challenge to the medical world.

Family ties in these civilized societies, have been broken in the name of freedom. As such, back at home, suspicion dominates the scene. If a man is late in returning home, his wife suspects him. So, she works hard to keep herself fit and attractive. Similarly, the man takes to divorce at the least shadow of a doubt about the fidelity of his wife. Divorces are so common that the whole family life is in a delicate balance. The relationships hardly go deeper than mere physical and transitory attractions. Parents consider children as a burden in the family, a great hindrance to their free life. Very rarely do children get the affection of their parents. Most of the children grow mature very early. Four year old children talk like grown-up adults. Information is crammed into them at school and they quickly learn all the sophistication and etiquette of modern life. As such the duration of the joy and enchantment of childhood innocence and simplicity are shortened greatly and the tension and stress of modern life sets in very early in their lives.

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Further, they grow independently, hankering to stand on their own legs and trying to get free from the family ties at the earliest opportunity. They go away normally in their teens and seek their own direction in the wilderness of the world. At this crucial stage in their lives, when they need the guidance and benefit of the experiences of elders to shape their lives, they drift away from their families. Many lose their emotional stability and struggle very hard in life.

As people grow older, their contact with their children reduces. The generation gap increases. They crave to talk, mix and shower their love on their children, but it is in vain. When they meet a young person who can stop to talk to them with a smile, they feel most blessed. Thus, the whole family is normally in distress and misery due to the vagaries of life.

These repercussions of science and technology, the other face of the coin, naturally, have called for a re-examination of the basis on which society is built. This intense unrest, a process of fermentation in society, is leading to a new metamorphosis of society.

Can we claim, at least, that, on a national scale in the USA, we have been able to set up a grand society? The civilized nations, have no doubt, marched towards greater affluence. Life is geared to earn money and amass wealth. Money has become the highest value in life. Economics and GNP dictate and measure growth. But these nations have failed to foster any greater ideal of life or to build a harmonious, co-operative social order. Instead, in these developed nations the crime rate, student unrest, divorces and other ills of society are on the ascent. Thus, while the modern era of science and technology, characterised by material growth, has fulfilled the material wants of man, it has brought about restlessness, tension and misery at the individual level and the resultant social ills at the collective level.

Many sharp teenagers and many great thinkers of these societies are directing their attention to these vital shortcomings. For the people of the older generation, in their forties and fifties, the new scientifically developed affluent society appears to be a result of their own sweat. They are busy enjoying the comforts and amenities which have come to them. They have passed through difficult periods in their early life and are probably satisfied in reaping the fruits of their hard labour. But, for a teenager who is born with a proverbial 'silver spoon' in his mouth, an affluent lifestyle looks none too attractive. From his very birth, he has lived in palatial buildings,

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fully carpeted and furnished with royal velvet and cushions; with an assorted variety of food and drink; with colourful dresses of the latest fashions; with many cars often a yacht and a two seater plane; with his pocket full of money and an environment of abundance and gaiety. But to him all these look stale and nothing is thrilling. He is disgusted with, a society full of tension and misery, the gun culture, the mad 'rat race', and the increasing crime rate. In spite of the affluence that prevails in society today, he can hardly witness signs of peaceful and harmonious living. Even when a civilized nation gives aid to an undeveloped or an underdeveloped nation, he can see the strings attached to that 'giving'. He feels that the acts of such nations are hypocritical and in the name of help they only want to extend their tentacles of power. They show little genuine urge for really helping others. No wonder, the youth, the teenagers of these nations, turn rebels against the prevailing set-up. They try to see beyond the material aspects of life, and to do something different in society.

THE FERMENTATION

Some of the adventurous young thinkers of the modern era with a genuine urge to help the individual and society started their search to find ways and means to realise their dreams. They thought that the growth of science and technology, which was considered as a great boon to society, was actually responsible for all the ills in the society. They blamed their forefathers for having indiscriminately increased the affluence of the country, which only led to the sharpening of the basic animal instincts of man, the means of satisfaction being the rampant industrialization of the nation with the growth of science and technology. They thought that the first step in the process of reshaping the nation was to totally eradicate the prevailing emphasis on science and engineering in education. They even wanted to deface science education. As we are aware, there was a sudden drop in the registration of students in the technical institutions in USA around the late sixties and early seventies of this century. Registration in non-sciences and non-engineering faculties were very high. They wanted to study humanistic subjects as against the materialistically oriented science and engineering subjects. This, they thought, could be a first step in finding a solution to their quest.

(1) The new adventures : DRUG CULTURE

Imbued with the American spirit of adventure and open-minded flexibility

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in trying out new solutions, the teenagers started looking for new methods – probably the easiest and the quickest, to bring about social change.

Though not as a result of their search, the drug culture was one such adventure. The world of new psychedelic drugs with their associated thrilling experiences presented itself as a fascinating opportunity for the teenagers. Not only that, the drugs shifted their level of consciousness characterised by elation and detatchment from the tortures of the world. Their restless mind in its excitement looked not at the other face of the coin but rushed swiftly to apply drug culture for the entire society.

Their wishful thinking could sum up a social philosophy for creating a new society with drugs as the tool. They imagined that people would live in a new level of consciousness, characterised by elation and happiness, independent of all the ills and atrocities that may exist in society. As more and more people took to drugs, they would naturally embrace a happier life and in turn higher humanistic values of love, compassion, harmony, etc., would emerge in the society to transform it into an ideal one. The attraction of drugs strengthened by this new thinking swept across the society bringing large number of teenagers to the fold of the 'Hippy cult'.

But soon repercussions started. The 'kick' provided by the minor psychedelic drugs turned out to be short lived. After a few hours they returned to 'earth' from their state of elation only to be engulfed by a strong craving for the next 'kick'. Invariably their restlessness increased, concentration and memory declined; physically, they felt weaker. They could not help but resort to drugs again. Some became dependent on drugs, some became addicts. As days passed, to get the same 'kick' they needed larger doses of the same drugs. The law of diminishing returns applicable to all sensory pleasures proved true here also.

Some of the sharp guys looked back reviewing the results of their adventure. It was none too difficult for them to find the lacuna. They sought better solutions; they thought that the effects of these drugs were too short lived to provide a solution; they wanted more powerful drugs which would bring about a total transformation of man. Soon they could locate the major psychedelic drugs – LSD, Mushrooms, etc. The 'kick' this time was far stronger, the experiences deeper which often lasted several days. Back to earth after the 'spell' they found themselves in a soup. The hormonal changes brought about by the major drugs had shattered their nervous system. At the physical level they were in a state of collapse with

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severe trembling of hands and feet, and the loss of concentration was severe. Restlessness haunted them. They looked benumbed. A strong vacuum within, drove them back to drugs. Most of these `Hippies ' turned into addicts, spent their fortunes and when they became penniless they hesitated not to resort to theft, murder, etc.

Devoid of social sensitivity, their minds craved and hankered intensely to get a chip of the drug irrespective of the ways and means they resorted to get them. Even among their partners, and thick friends, they looked only for drugs. Their staring look was like the intense rush of an infuriated bull rushing towards its target. While many `Hippies' lost their lives in these devastating drug adventures, a few sensible ones who had started the second series of experiments looked back on their folly again. They were soon at the inference of their costly experiments and declared a STOP to the drug culture. But the fire had already been kindled and the water for extinguishing it was lacking. The drug culture continues to this day.

They now started looking in other directions, where they thought they could go ahead more cautiously.

(2) Review of world history: INDIA IN THE SCENE

They questioned whether any civilization on this globe had ever been found successful at any time. They took to a serious study of world history, tracing therein the growth and decline of civilizations. This review gave them a pointer towards the EAST and specially to the land of Mystics and Yogis – INDIA.

(i) In India, books existed which gave the clarion call to the rest of the world. A grand social order shining like the Himālayas is described in the following verses of Manusmṛti.

एतद्देशप्रसूतस्य सकाशादग्रजन्मनः ।
स्वं स्वं चरित्रं शिक्षेरन्पृथिव्यां सर्वमानवाः ॥२.२०॥
कृष्णसारस्तु चरति मृगो यत्र स्वभावतः ।
स ज्ञेयो यज्ञियो देशो म्लेच्छदेशस्त्वतः परः ॥२.२३॥

Etaddeśaprasūtasya sakāśādagrajanmanaḥ,
Svam svam caritram sikṣeranpṛthivyām sarvamanāvāḥ. (2.20)
Kṛṣṇasārastu carati mṛgo yatra svabhāvataḥ,
Sa jñeyo yajñiyo deśo mlecchadeśastvataḥ paraḥ. (2.23)

There flourished in this land, situated amidst the two seas, the Himālayan

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peaks and the Vindhya mountains, a social order shining as a model for the whole, inviting human beings to visit, witness and learn for themselves and establish in their own region the grandeur of that corporate life, free of class wars and exploitation but full of love, harmony, co-operation between human beings, bliss and happiness blossoming out of individuals along with freedom from fear in society. Even the most timid animal like the Kṛṣṇasāra deer could freely move in the society (symbolizing the necessary conditions for any place to become fit for performing Yajña). The rest of the land devoid of such harmony but full of atrocities of life, threatening the very core of human existence and values, was not worth calling HUMAN but verily demonic.

Many ambassadors who came from the North and West to India have recorded the existence of cities where silver and diamonds were sold in heaps in the streets; houses had no doors and locks, greenery all-round, people moving about with smiling faces everywhere ready to help serve and co-operate with others.

(ii) This social order they heard about was not an accident, but was built on the strong foundations of a highly developed philosophy of life which they called SANĀTANA DHARMA. For countless times the following has been recognised as the greatest and most unique contribution of India to world thought and culture

(a) the Vedas: the saga of knowledge,
(b) Upaniṣads: the quintessence of the Vedas, and
(c) Yoga : the process for concretising the knowledge contained in the Vedas into living experiences.

(iii) Further, the grand culture inherited by them has built in it the flexibility of change, which can adjust the values to changing time and add new dimensions to it. As such, it has survived the onslaughts and devastating blows in the form of several foreign invasions over several centuries. Material affluence has been snatched away; mansions, palaces, libraries, professional habitations, temples have all been crushed and destroyed to the core again and again. Yet, the vitality – the Spirituality – could not be touched. Each time, the culture has emerged with new wings and life has been reset catering to the new demands and the needs of civilization. It has, thus stood the test of time. Salutations to the bands of brave men with fortitude and vision.

The open-minded teenagers in the process of their study of world history got fascinated with this possibility. They started evincing keen interest in this Eastern Culture.

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Chapter 2

THE SCIENCE OF HAPPINESS, THE BASIS OF YOGA

The SANĀTANA DHARMA, the core of which we present in this chapter, is the result of systematic research about happiness and forms the basis for YOGA.

A few scientists and engineers had gathered in the lounge in the afternoon for their usual informal chat which, as usual, took the form of a discussion. Most of them were young researchers on the threshold of their respective fields. Rao expressed the dominant set of questions in his mind, "What are we going to do next after finishing this Ph.D.? What is this research for? How much closer does our work take us in the quest for Truth? Yes, we may become lecturers or take up a project at a research concern. Then we will get married, enjoy life, have children and be involved with the usual responsibilities, perpetuate the next generation, grow old and die one day – Is this all there is to life! What is the meaning of this life?" He was then expressing aloud the question which arose frequently in the minds of others in the group. The discussion usually led them to no concrete solutions or conclusions.

Such fundamental questions do crop up in the minds of almost all intellectuals at one stage or the other of their lives. But finding no answers, they enter into the rigmarole of routine life. They may at best choose the job they like best. The Upaniṣads, the quintessence of VEDAS, examines this set of vital questions of man – the meaning of life, the goal of life, the nature of Truth, etc. Hence, the Upaniṣads are most relevant to these sharp young minds entering into life.

THE DIRECTION OF OUR LIFE

If we go over the incidents in our lives, it becomes evident that there is one single common direction for all: our activities are directed towards getting happiness, more and more happiness, and avoiding or, if possible, eliminating all miseries. This central theme of seeking more happiness and lessening the agony, pain and misery दुःखनिवृत्तिः सुखप्राप्तिश्च *(Duḥkhanivṛttiḥ sukhaprāptiśca)* is knit into all our lives. We crave for better jobs, more comforts, sense pleasures, name, fame, power and all these again to get more happiness. Even the instinctive and involuntary organs so function as

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to avoid misery (the biggest misery is the fear of death) and welcome happiness. The automatic withdrawal of organs facing danger and the pull of the senses towards their objects of enjoyment is an expression of this innate direction of life. Hunger and thirst, the basic necessities of life and their subsequent fulfilment to avoid misery at a fundamental level is a noteworthy example. In fact, every second we are breathing to avoid the danger of oxygen starvation and cellular annihilation. Thus, the whole of life, whether we recognise it or not, is built around this theme. It is this natural urge in man which forms a common goal of life for all human beings. The Upaniṣads, therefore take up this vital subject as the main theme for investigation and analysis.

When America was discovered, Europeans started migrating into this rich and virgin land. While most of them were criminals banished from a cultured society, they resorted to looting the native Americans, a few of them could see immense potential in the new land. They thought of creating an ideal way of life in their new venture. Their dream was based on what they had witnessed in their own land –riches and comforts enjoyed by the royal families and the rich on the one hand, and the labour class, on the other, working as slaves for 16 to 18 hours and yet not able to get even two square meals a day! So they wanted to end this exploitation.

Their target naturally was to build a society in which even the poorest (relatively) would have enough to enjoy life with comfort. The density of population was low, the virgin soil was rich, and they got all the advantages of newly developed European science and technology. Today, we see their dream has materialised. Even 10% to 15% of his earnings is enough for the poorest man in the USA to fulfil his basic necessities of life. The rest 85% to 90% of his earnings is all his to enjoy. Enough objects of sense pleasures are available as seen through attractive advertisements. Thus, the dream has come true - heaven on earth. A strong affluent society has been built.

But with all this affluence and all the available gadgets, do we find that an ideal society has been developed there? Are the individuals happy? Far from it. Distress, turmoil, and unrest are on the ascent. Psychosomatic ailments and psychiatric problems are spreading fast, deteriorating the quality of life. Social crimes, strikes, etc., are on the rise more than ever before. Why should this be so? There must be something fundamentally wrong.

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Questioning the very basic facts of life which may appear obvious to us, is the speciality of a genius.

Newton was watching an apple fall from a tree. Something deep in him triggered off. There was a surge in his mind. Something strange had happened, it appeared to him. He wondered as to why the apple fell down. Yes, it was ripe. Or else the small branch holding it was too delicate to bear the weight or perhaps a strong wind blew it up or a bird cut it, etc. Most of us would have been satisfied with one or the other of the above reasons. But Newton asked the next question: alright, the reason as to why the apple got dislodged is found. But why should the apple fall downwards? He pondered over a very fundamental question – why do objects fall to the ground? It is this basic but subtle question that led him to the formulation of his Laws of Motion.

So, in asking deeper and fundamental questions lies the secret of unravelling the mysteries of nature. Hence, let us question the very basic assumptions underlying even simple obvious facts about happiness.

HAPPINESS – AN ANALYSIS

We all seek happiness, but almost invariably through objects of enjoyment. The whole of the Western society is built on this hypothesis that we can get more happiness through sense pleasures; accordingly it hastened to provide more comfort objects through affluence and wealth. While its dream was realised in terms of comforts, the goal of establishing a happy ideal life remained just a dream. To understand the why of it, one has to go deeper into the very questions of what happiness is and what misery is. The first step is to analyse the basic hypothesis itself – whether happiness is in the objects of enjoyment. Let us first examine as to why most of us seek happiness through objects of enjoyment around us. The reason is obvious – it is an easy, direct visible way in front of us.

An old, very poor lady had completed stitching her torn saree. The needle just then fell down in the hut. A young man saw this old lady frantically searching for something outside her hut under the light. He set himself to help her. A few minutes of search made him realise that there was no needle. She narrated how she was stitching her torn saree in her hut and the needle slipped out of her hand. The young man laughed and asked her, "My dear, if you have lost your needle in your hut, why are you searching for it here, on the road side?" She replied with all innocence, "See, I am very poor and have no light in

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my hut. Here, there is plenty of light to find my needle."

Yes, We are exactly in the same state as the old lady in our frantic search for happiness. So, let us break our mental blocks and, as true scientists, examine whether happiness lies in the material objects that we seek. For example, a particular 'dish' I like, is not liked by another.

Amongst all the fruits, Crisan loved mangoes. He loved them so much that he used to come to India in his holidays to taste and enjoy assorted varieties of mangoes. Saleem was different. He hated fruits–mangoes, the worst of them. Anyday he would prefer hot tea if not a chicken fry with strong masālā.

Some like sweets but many do not enjoy them. They prefer hot stuff. Some enjoy soft music but many find it too dull and want the jazz. Any sense pleasure through the objects of enjoyment is subjective. It depends on the individual.

Often a 'dish' liked by one set of persons is not at all liked by another group.

A three week-long All India Camp was in progress in Kanyakumari. The group from Maharashtra forming nearly 55 of the 100 strong camp missed their favourite ŚRĪKHAṆḌA for nearly 15 days. The organisers heeded their request and 'Śrīkhaṇḍa' was in front of them for lunch the next day. All the camp participants were anxious - the Maharashtrians to enjoy Śrīkhaṇḍa and others to find out what that 'dish' was. After 'bhojana mantra' was chanted, the 'go' was given. The participants from Maharashtra, Gujarat, etc, were thrilled at the finest Śrīkhaṇḍa they had ever eaten. The group from Tamil Nadu found it too peculiar to their taste. Someone ir their group just said 'Oh, what a combination of sweetness and sour,' yes, he was only voicing the feeling of almost the whole group from Tamil Nadu. The organisers could not understand why srikhaṇḍa was not liked by almost all the people from Tamil Nadu.

IS HAPPINESS IN THE OBJECTS OF ENJOYMENT ?

A group of Indians well-versed in Indian classical music went to a western concert in the United States. The three hours of fine music which the big American crowd enjoyed was a torture for the Indian group. They were trying to understand the concept but were totally lost.

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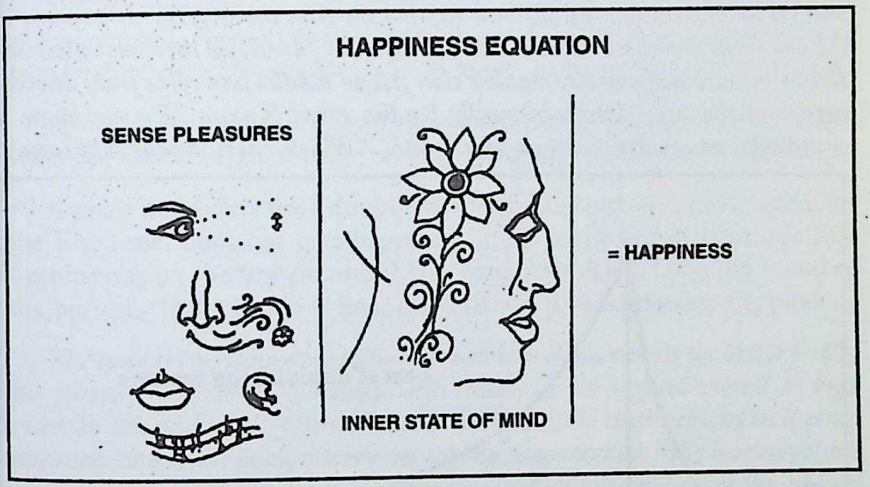
What one group likes may not be liked by another group. Thus, it is subjective. Now let us move one step further in our analysis. Consider a circumstance in which a 'dish' which we like gives happiness but which in some cirsumstances can also make us sick as is highlighted in this small story.

Hari was all set to eat his favourite dish of laddus at the marriage party of his closest friend Ramu. His mouth started watering at the very sight of it on the table. The desire to taste it was intense. Yet, he had to wait for the 'green signal'. He started immediately after the 'go' came from Ramu's father. He bit into the laddus and he was in raptures. He patted Ramu for the wonderful preparation. He took least notice of other items and ate laddus to his heart's content. Ramu now forced Hari to have two more laddus. Hari took one with reluctance and the second he had to force in. It was too much. By then Ramu's mother brought two 'hot' laddus especially for Hari and dropped them in his plate in spite of his protest. Hari just pushed them in – it was almost nauseating. He almost vomited! Others enjoyed his plight! It is the application of the law of diminishing returns.



The first serving of a 'dish' we really like, gives us immense happiness. When we consume the second helping, this happiness is reduced. The third and the fourth servings reduce the happiness so much that we no more derive happiness from them. This is the law of diminishing returns. If we are forced to eat another piece, we almost hate it. This simple example

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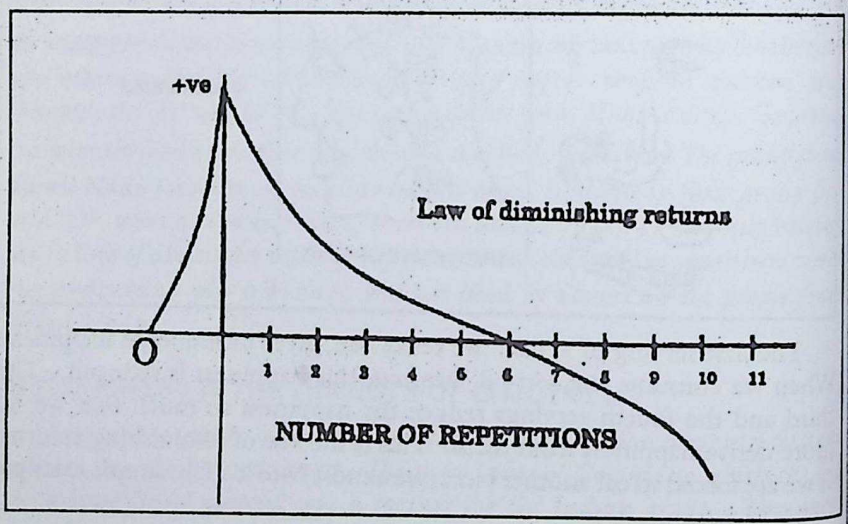
shows that happiness is not in the 'dish'. If it did, the happiness should have increased, when we consumed more and more. We can see that the same thing is true in all cases where happiness is experienced through contact with sense-objects.

If we analyse these situations, it is very easy to see that happiness is a **state of mind and that external objects just aid us to evoke that state of mind.** Since the effect produced by these objects on coming into contact with the sense-organs is reduced with repetitions that state of mind which gives maximum happiness for the first time is not reached by consuming the same object the second or the third time. This conclusion is valid not only in the case of eating a dish of our choice but also in all cases of sense enjoyments–seeing an absorbing movie, hearing melodious music, smelling a breath-holding scent or sensing a lovable, fascinating soft touch. When repeated, they lose their charm and saturation is inevitable. Later, a feeling of disgust emerges.

Ruma returned home after seeing the latest movie 'Sankarabharana'. It was really absorbing, and she had enjoyed the film thoroughly. It was one of the best films she had ever seen. Three hours had passed like three minutes. She found on returning home, that her close friend Radha had come from another corner of the city. Enthusiastically Radha asked Ruma, "Do you know, a wonderful movie has come to the town?" "Which one? Sankarabharana?"



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Ruma questioned her. "Sure enough. I have come to take you to that absorbing film; come on, let us go". Radha was all eager. "Oh, my dear, I am returning just now after seeing the same film. It is remarkable. I love it. I am sure you will enjoy" explained Ruma and was prepared to send her daughter Sudha with Radha. Radha was disappointed and became angry. She dragged Ruma again to the theatre. She went with great reluctance and three hours appeared to be heavy on her. Her absorption was not total; enjoyment reduced greatly. While for Radha, it was all absorption. Ruma had had enough of it. She felt she had lost the fresh, elevating experience she had the first time, on seeing it the second time.

The same movie which gave her so much happiness the first time failed to give her the same happiness the second time. Saturation is but natural. That is the law of the senses. The wise use this very law to elevate themselves.

A great saint once found that he had developed attachment to pāyasam, one of the sweet delicacies of Southern India. He called his disciples and asked them to prepare it in abundance that day. At lunch he went on consuming the delicacy, cup after cup. The disciples were surprised at the strange behaviour of their master. He went on non-stop. He got disgusted. Yet he forced himself to take more cups. He vomited after a while; his system had also rejected it.

He used 'the law of diminishing returns' to get rid of the attachment. After the vomiting stopped the craving for pāyasam was no more there.

A sharp mind can raise a doubt whether a dish taken or a movie seen, for the first time, does not give happiness. If so, can one not conclude that happiness is on the first occasion? No, happiness depends on the mood of the person. If the mood is bad, the dish will give hardly any happiness.

The road from Bangalore to Banneraghatta is narrow in the latter half of the journey. Lorries fully loaded with stones, bricks or sand moved at high speed on this bad road. Often drunken drivers drive their vehicles in a crazy manner. Sometime back, a lorry was trying to overtake a fully loaded vehicle at 80 kms/hr. The front lorry moved to the right and did not allow the other to go past it. The driver of the lorry at the back was furious. Near a culvert on the way, the left part of the road had collapsed leaving just enough space for a lorry to squeeze through. The front lorry driver could not control his speed and gauge the narrowness in the late evening. He just hit the culvert and the lorry tumbled to the right. The driver at the back crashed into it from behind. A

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villager Tammaiah crossing the culvert and four persons from the two lorries died on the spot. Three more got injured. Krishna, a close friend of Tammaiah who had just bid goodbye to him from his shop got shocked at the treacherous accident. After all formalities like the police investigation etc., were over, it was almost morning when Krishna returned home. His mood was spoilt. He was stuck with great melancholy.

His friend Prakash had came from nearby town with a packet of sweets in his hands. He was all joy at his successful completion of the matriculation examination. He liked to share his joy with his good friend Krishna and all his family members. He knew how Krishna liked sweets. As he entered Krishna's house, he found Krishna in a corner and hastened to give him the sweet packet. Alas, Krishna just pushed it aside! Prakash after coming to know about the accident found the reaction of Krishna quite natural.

It is now clear that even the first dish fails to give us the happiness if the mood is spoiled. It is again subjective.

Thus, happiness (i) varies from person to person; (ii) through sense-objects, diminishes with repetitions and leads to disgust, and (iii) depends on the mood of the person.

Now, we analyse situations without sense-objects which normally bring happiness.

Vandan was all set to participate in an elocution competition. The competitors had assembled in the hall. There was a fairly big audience. While his pulse rate was high, Vandan's mind was preoccupied with rushing thoughts 'can I make a mark; will my talk impress the judges; will my oration flow fluently; do new ideas get knit into a fine order exploring the subject given; are the judges impartial or full of vested interests?' etc. He reached the stage for his oration. His delivery appeared to stand out, as usual, amidst many others yet he was all anxious. When the result was announced, he was very happy to secure his award.

Mary was working in a bank. Her dynamism brought her quick promotions. She was the mistress of the house, Cram, her husband was not so enterprising. But they loved each other very much. Mary was very keen to build a good house. Both worked hard, saving all they could for nearly ten years. For the house warming function, Mary had invited all her friends and

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colleagues. She took them round and explained enthusiastically the special features of the house. She was all eager to hear their opinions and comments. Everybody praised the simple and elegant architectural design, fine construction, good plastering, apt colour matching, etc. She was happy. A sense of satisfaction set in both Mary and Cram.

Chandrachooda was a very sharp young man. He won laurels throughout his school and college days. He had joined a research laboratory after his doctorate. He was out to unravel the genetic grandeurs of nature's life fabric. Ten years of dedicated work took him to a new thinking line. He got a flash like lightning in the dark sky. He knew he had unravelled the mystery of the genes. He was all joy and happiness. It took two more years of hard work for him to prove the theory through proper standard experiments.

In all the above cases, there is no sense-object coming in contact with sense organs to bring happiness. It is no more through physical contact. It was all at a psychological level. This shows that happiness could be well - perceived even without physical objects. Thus, the above examples lead us to the conclusion that happiness is not contained in objects of enjoyment alone. **It is an inner state.** Satisfaction through winning an award or a word of praise or an act of research accomplishment can also trigger that state of mind which we reckon as happiness.

Then what characterises that state of mind which we call happiness? We have to analyse scientifically to unravel the features of that 'happy' state of mind.

Amar liked playing. One day he got a fascinating detective novel from his friend Anand. He was at it. His mother was surprised to see Amar at home in the evening. 'Oh, you are reading the detective novel. Now I understand why you have not gone out', his mother remarked as she peeped into the book that Amar was reading. But the remark was almost unheard by Amar. As night fell his mother called Amar for supper. He said 'Wait, please wait, I will just finish this page and then join you. You may serve me by then', and he continued to read. Supper was ready and all were waiting. But Amar was in his own world. Again his mother came and dragged him to the dining room. Amar, having the book in his hand knew not what he ate. After a few gulps, he returned to his room. Normally he would sleep by 9.30 p.m. But today even when Priti, the mother, retired to bed at 11p.m., Amar was still going strong. He completed the novel and only then did he realize that it was

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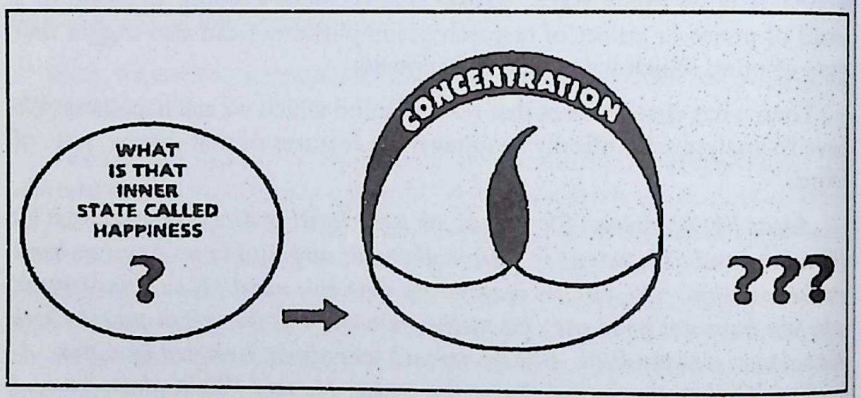
2.00 a.m.

Let us now analyse Amar's state of mind, as it was deriving that happiness. It is characterised by a state of concentration coupled with thrill. It is so absorbed, that even the basic pulls like play, hunger and sleep are kept aside. All distractions have vanished in this state. The mind is full of thoughts relating only to that novel. The freshness keeps the curiosity alive, retaining the absorbing concentration. So do the thrill and emotions bring deeper and fuller concentration. In the case of the movie, the process is the same. Let us examine again more carefully the instance of eating of a favourite dish. We are all set to consume the dish. We put the first piece in the mouth and start eating. During this act all thoughts unconnected with the eating have vanished. Distraction of the mind ceases. Only the thoughts connected with the preparations for eating and tasting the dish exist. **Essentially this is nothing but concentration.**

Consider the cases of psychological pleasures illustrated above. Even in these cases, it is a thrill and deep concentration devoid of distractions that



appear to characterise the state of happiness. So, it appears that the state of mind representing happiness is characterised by concentration and thrill. We are aware of the usefulness of concentration and we all do possess different degrees of concentration and the associated thrill. But, can we conclude that happiness **is a state of mind featured by thrill or deep concentration or both?**

Let us not stop the quest here but go further. Can we now say that this

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state of mind characterised by concentration is happiness? Let us examine this further. After long intellectual work, we get tired. If we continue to concentrate for a long time, happiness never increases; instead there is strain. We like to go out and relax. Often we become restless. Today in the modern world we see many people involved in intellectual pursuits seeking an escape from the strain of intellectual exercise. Though the absence of distractions in concentration has brought the state nearer to happiness, the mainstream of thoughts consuming energy cause strain and fatigue. Hence. we have to infer that even concentration is not the answer to our quest. Further, it is a well-known experience that thrill drains our energy. **A spell of long thrill results in exhaustion.**

To understand the mystery of happiness, we now go back to the same example of the 'dish' and examine more subtly the process of getting happiness. Often we miss the truth due to speed. The whole process occurs so fast that the reality behind it is lost and we grasp only the superficial. Swirling of a lighted stick gives the impression of a circle of light; the fast cycle of heating and cooling of the filament in an electric bulb no more makes visible the fluctuations of light emanated by the bulb.

John was witnessing the fourth Test Match between India and England on a colour TV. Being a big fan of cricket, he not only thoroughly enjoyed the match, he also learnt a lot. Bedi's bails were blown out by the powerful delivery of the bowler. On the first look, the whole process went so fast that he could only see Bedi leaving the pitch. The subsequent playback on the TV in slow motion revealed the details of how the ball had just turned in, escaped his bat and flicked the bails. John was thrilled each time he witnessed the slow motion playback as he could understand the 'how of it'.

Hence, if we can **slow down the process and look subtly, we get deeper insight.** Let us, therefore, imagine the slow playback of getting happiness from the first dish of our choice. Anticipation eliminates randomness and builds concentration. We next take the delicious dish and put a piece of it into our mouth to eat. Then there is an instant contact of the external object with the sense-organ, i.e., the tongue. At this instant of time, if we peep into the process carefully (without disturbing the state) something unique happens. **We forget ourselves.** Even the thoughts connected with the dish vanish for an extremely small fraction of a second and we have a deep experience of the taste and happiness. It is devoid of all

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thoughts. This time-interval is normally very short. Hence, we do not recognise this thought-free state or silence. Soon, we come back to the thinking phase. The thoughts about the quality of the dish and the fineness of its preparation, start coming back. Based on the experience through 'taste', we judge whether the dish was very fine, good or normal.

Many people who come to our Yoga camps at Kanyakumari, are from all over the country and are invariably very keen to see and enjoy the beauty of the three oceans meeting at the southern-most tip of India. More so, if they had never seen an ocean at all before. After a quick bath they reach the site, and suddenly they are exposed to the astounding beauty of the ocean on all the three sides. The tremendous expanse of the ocean grasps their eyes. They are awe-struck. They stand like statues; some eyes open, some automatically closed. They are then, unaware of the sea-shore, their friends, the ocean and the horizon. They are oblivious of the external surroundings for seconds. Later they jump in joy and exclamations emerge.

They are fresh and light the whole day. The experience makes an unforgettable dent in their minds.

Now analyse what happend. Their keenness to see the ocean automatically rid them of all worries, problems and randomness of mind. When the विष-ा विष-ी संभोग *(viṣaya-viṣayī saṁbhoga)* experience occured with the eyes grasping the expansive vision of the ocean and horizon, the entire thinking process stopped. **A thought-free state resulted. And that is the state of happiness.** This is what happens in all situations which give happiness.

Thus, if we carefully analyse and follow the process of getting happiness through an external object, we recognise an extremely brief pause in the mind when there are no thoughts. This experience of an unperturbed state of stillness is characteristically different from the other states like concentration or thrill.

A similar careful observation during the contact of other sense-organs with their respective sense-objects like the nose smelling an exotic scent, ears listening to very fine music, etc., indicates that each time a state free of thoughts is experienced, the result is happiness. Further, the cases when the ego gets satisfied or there is a sense of accomplishment (कृतकृत्-ता *Kṛtakṛtyatā*) and deep satisfaction, are vivid examples of the cessation of

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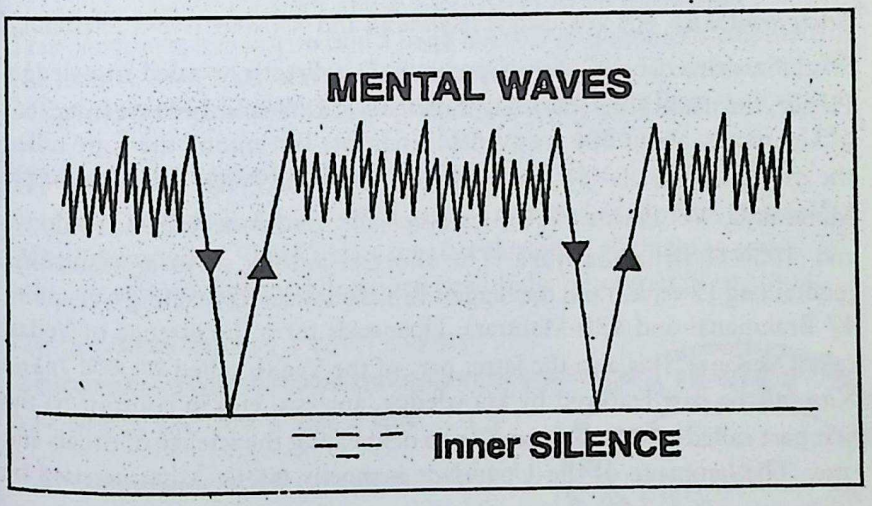
all thoughts in the mind, bringing happiness.

Could this state be the real abode of happiness? One can now apply the earlier test to determine whether this thought-free experience is the true state of happiness. When one repeats and stays in this thought-free state for quite a long time, what happens? Will the bliss increase?

We all are familiar with the state of 'concentration', but hardly we recognise or are aware of the state of silence, the thought-free state of mind. It is necessary that we start examining the situations of great happiness. Only then can we comment on this.

Let us see what the ancient masters, the (ऋषि)Ṛṣis and (ज्ञानी)Jñānīs who travelled the whole spectrum of the inner journey and established themselves in those deeper states, say. They clearly tell us that this state of SILENCE is real happiness. Further, if this experience is repeated by doubling the duration, the happiness would increase more than twofold. Longer duration of stay in that state not only brings tremendous bliss, it transforms the whole man. The Upaniṣads are not dogmatic. They show the direction and allow us to find out for ourselves whether they are true or not. If we do not experience, we need not accept. Now it is left to us all at this state to test for ourselves the truth of this inference portrayed in the Upaniṣads by experiencing that thought-free state and dwelling in it more and more. That is the way of a scientific mind, and only then will there be a real impact.



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Thus, if we summarise what we have analysed, we see that happiness is a state induced normally, but not necessarily always, by external objects. This state is a deep experience where there will be no thoughts. During the sense-enjoyments we experience this state for an extremely small fraction of a second. If we could dwell on it for longer durations, the bliss multiplies and new layers of the mind unfold themselves. Herein lies the secret of life, the key to evoke the tremendous potentialities hidden in all of us. This inner bliss is so large compared to the happiness we derive from external sense-objects that the desire for sense-enjoyment automatically gets reduced. Here starts the real renunciation. Not only do the burning desires get more and more reduced, but also the usual sense-pleasures appear to be too small in comparison with the bliss within. Then our system automatically chooses the higher bliss, the more-lasting bliss. A new way of life emerges. Irrespective of what we have or do not have – we live a satisfying, happy life. That is the YOGA way of life. Thus, the Upaniṣads provide the basis for Yoga (a process to calm down the mind and quieten it totally).

A GLIMPSE INTO OUR SCRIPTURES

Let us now proceed to examine and enjoy how the scriptures portray this truth in their own characteristic distinct way. When we glance through the entire spectrum of our heritage, we find three mainstreams - श्रुति प्रस्थान *Śruti Prasthāna*, स्मृति प्रस्थान *Smṛti Prasthāna* and न्याय प्रस्थान *Nyāya Prasthāna*. Śruti Prasthāna consists of the Upaniṣads. It is directly revealed knowledge. Hence, the name Śruti (meaning directly heard). While there are hundreds of Upaniṣads, about 500 are available in print. Ten among them are called the major Upaniṣads– ईश Īśa, केन Kena, कठ Kaṭha, मुण्डक Muṇḍaka मांडूक्य Māṇḍūkya, प्रश्न Praśna, ऐतरेय Aitareya, तैत्तिरीय Taittirīya, छान्दोग्य Chāndogya and बृहदारण्यक Bṛhadāraṇyaka. The shortest among them is Māṇḍūkya (containing 12 verses) and the biggest Bṛhādāraṇyaka (containing 6 chapters, 47 Brahmanas and 430 Mantras). Upaniṣads form the essence of Vedas, called Vedānta. It is also the latter part of the Vedas, called ज्ञान काण्ड *Jñāna Kāṇḍa* (the part featured by knowledge, analysis, etc) in contrast to the first part called कर्मकाण्ड *Karma Kāṇḍa* delineating the science of rituals and rites. The language of the Upaniṣads is mostly mystic. Characterised by

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exclamations interspaced with phrases, and paradoxical sentences, the Upaniṣads pose a confusing outlay to the beginners. The language though is simple, direct and easily understandable.

A need to portray the essence of the Upaniṣads, the life-giving message for humanity is fulfilled by the स्मृति प्रस्थान *(Smṛti Prasthāna)*. Edited, compiled and arranged neatly in a sequence of 18 chapters, the main *Smṛti Prasthāna* भगवद्गीता *Bhagavadgītā* aptly describes the core of the Upaniṣads. Other minor Smṛti Prasthānas are मनु स्मृति *Manu Smṛti*, याज्ञवलक्य स्मृति *Yājñavalakya Smṛti*, etc.

Any work that has to stand the test of time needs a firm logical base. The message of the Upaniṣads has been knit into a logical framework, in न्याय प्रस्थान *(Nyāya Prasthāna)*. It is the third stream of scriptures, ब्रह्मसूत्र (Brahma Sūtra). This is in the form of aphorisms which are condensed expressions of knowledge similar to the formulae in science. We all understand and appreciate the usefulness and grandeur of formulae in science (mainly mathematical) describing the Laws of Motion (F=ma), Theory of Relativity ($E=mc^2$), etc. So do the aphorisms form a vital contribution of Indian seers in presenting knowledge in a crisp fashion. Brahma Sūtra is also called वेदान्त सूत्र Vedānta Sūtra.

As we glance through these three streams of knowledge, प्रस्थानत्रय Prasthānatraya, it is easy to find a large number of quotations emphasizing the essence – the state of Ānanda as an experience devoid of thoughts. We will present a few such lines/verses choosing atleast one from each stream.

(1) From the Upaniṣads:

Let us start from the smallest and the most profound of the Upaniṣads – Māṇḍūkyopaniṣad. THAT state is a state devoid of all thinking and activity which is termed Ātman as described beautifully by a series of negation:

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञंनाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं
शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nāntaḥprajñam na bahiṣprajñam

पुस्तकालय
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गुरुकुल कांगड़ी विश्वविद्यालय

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nobhayataḥprajñam na prajñānaghanam
na prajñamnāprajñam,
Adṛṣtamavyavahāryamagrāhyama -
lakṣaṇamacintyamavyapadeśyame-
kātmapratyayasāram prapañcopaśamam śāntam
śivamadvaitam caturtham manyante sa Ātmā sa
vijñeyaḥ.

The Fourth (*Turīyā*, तुरीया) the wise say, is not internally cognitive (*dream*) nor outwardly cognitive *(wakeful)* nor cognitive bothwise (*intermediate state in between wakeful and dream states*); neither is it an indefinite mass of cognition (*deep sleep*), nor collective congnition (*Īsvara's cognition of whole phenomenal existence in one act*) nor non-cognition (*mere insentiency*). It is unseen, unrelated, inconceivable, uninferable, unimaginable, indescribable. It is the essence of one's Self, a cognition common to all states of consciousness. All phenomena cease in it. It is peace, it is bliss, it is non-duality. This is the Self and it is to be realized.

In Kaṭhopaniṣad we read the lines as follows:

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ २.३.१४. या ६.१४॥

Yadā sarve pramucyante Kāmā ye'sya hṛdi Śritāḥ,
Atha martyo'mṛto bhavatyatra Brahma Samaśnute.

When all the desires that dwell in the mind are destroyed, then the mortal becomes the Immortal. Right here, he experiences that Brāhmic Consciousness.

In Taittirīya

आनन्दो ब्रह्मेति व्यजानात् ॥३.६.१॥

Ānando Brahmeti Vyajānāt

He realised that Brahman is Ānanda. Again in Taittirīya

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ॥२.४.१॥

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Yato vāco nirvartante, aprāpya manasā saha,
ānandam Brahmaṇo Vidvān, na bibheti kadācaneti. 2.4.1

When speech recedes and the mind reaches not there, one realises Ānanda, the Brahman; there he fears not.

Kena Upaniṣad defines Brahman as the state of SILENCE, the source of the mind.

यन्मनसा न मनुते येनाहुर्मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥१.६॥

Yanmanasā na manute yenāhurmano matam,
Tadeva Brahma tvam viddhi nedam yadidamupāsate.

That which is not conceptualised by the mind but that state from where the mind itself emerges is verily Brahman.

Now from the Muṇḍakopaniṣad :

यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान् नामरूपाद् विमुक्तः परात्परं पुरुषमुपैति दिव्यम्
॥३.२.८॥

Yathā nadyaḥ syandamānāḥ samudre'stam
gacchanti nāmarūpe vihāya,
Tathā vidvān nāmarūpād vimuktaḥ parātparam
puruṣamupaiti divyam.

As flowing rivers disappear in the ocean losing name and form, so the wise man free from name and form goes into the highest of the high - the Supreme Divinity.

Bṛhadāraṇyaka, the biggest of the Upaniṣads describes the best of the sense pleasures as the state devoid of thoughts outside or inside, Upaniṣads have no taboos. They consider all human experiences. Let us look at this śloka of Bṛhadāraṇyaka:

तद्यथा प्रियया स्त्रिया संपरिष्वक्तो न बाह्यं किंचन वेद नान्तरम् ॥४.३.२१॥

Tadyathā priyayā striyā samparisvakto na bāhyam kiñcana veda

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nāntaram.

Embraced by his beloved wife, he cognizes neither the outer nor the inner worlds.

(2) From the Bhagavad Gītā:

In Sāṅkhya Yoga, Krishna portrays the realised man called स्थितप्रज्ञ Sthitaprajña, thus:

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥२.५५॥

Prajahāti yadā kāmān sarvān Pārtha manogatān,
Ātmanyevātmanā tuṣṭaḥ sthitaprajñastadocyate.

When the mind gets relieved of all its desires (thoughts), man is bliss unto himself. He is then the Sthitaprajña.

In Dhyāna Yoga, the silencing of all activity is portrayed as the means for all सुख sukha or happiness. It is said, thus:

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥६.२७॥

Praśāntamanasam hyenam yoginam sukhamuttamam,
Upaiti śāntarajasam Brahmabhūtamakalmaṣam.

Mind calmed down, sinless, all passions subdued, the Yogī establishes himself in the state of Brahman, the supreme Happiness.

In Bhakti Yoga, one surrenders mind and intellect totally to merge with the Supreme Reality.

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥१२.१४॥

Santuṣṭaḥ satatam yogī yatātmā dṛḍhaniścayaḥ
Mayyarpitamanobuddhiryo madbhaktaḥ sa me priyaḥ,

Ever satisfied, self-controlled with firm conviction, with mind and

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intellect surrendered in Me, he, my devotee, is dear to Me.

(3) From the Brahma Sūtra :

आनन्दमयोऽभ्यासात् ॥१.१.६.१२॥

Ānandamayo'bhyāsāt.

Brahman is Ānanda as repeatedly emphasized in the Upaniṣads.

अन्तस्तद्धर्मोपदेशात् ॥१.१.८.२०॥

Antastaddharmopadeśāt.

The being inside is God, His qualities having been taught.

भेदव्यपदेशाच्चान्यः ॥१.२.८.२१॥

Bhedavyapadeśāccānyaḥ

The entity, possessed of the qualitites of not being seen etc. is Brahman, for its characteristics are spoken of.

(4) From the Pañcadaśī :

निरुपाधिब्रह्मतत्त्वे भासमाने स्वयंप्रभे ।
अद्वैते त्रिपुटी नास्ति भूमानन्दोऽत उच्यते ॥१५.३३॥

Nirupādhibrahmatattve bhāsamāne svayamprabhe,
Advaite tripuṭī nāsti bhūmānando'ta ucyate.

The associationless, self-luminious and secondless Brahman experienced, devoid of the traid of knower, the process of knowing and the known is the infinite Bliss, Bhūmānanda. (भूमानन्द))

Thus, it is clear from the above lines of the scriptures that the state of silence, Mahā Mauna or Nirvāṇa; of pure experience is what we reckon as bliss or happiness.

Quantising the Ānanda

An attempt is made to quantitatively describe Ānanda in Taittirīyopanisad, at different levels and hint that through the state of lesser desires and proper understanding, we can get more and more

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Ānanda. Silence is infinite Bliss. Greater the bliss, nearer we are to the Ultimate. First, one unit of Ānanda.

युवास्यात्साधुयुवाऽध्यापकः । आशिष्ठो दृढिष्ठो बलिष्ठः ।
तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् । स एको मानुष आनन्दः
॥ २. ८. १ ॥

Yuvāsyātsādhuyuvā'dhyāpakaḥ, Āśiṣṭho dṛḍhiṣṭho baliṣṭhaḥ,
Tasyeyam pṛthivī sarvā vittasya pūrṇā syāt, Sa eko manuṣa ānandaḥ.
(Tāttirīya Up. 2.8.1.)

A young man, who has studied the Vedas, is full of desires to enjoy the world; is endowed with vigour and determination; is having the whole world with all its wealth under his control. Consider the happiness of this man (the highest among men through material possession) as one unit called मानुष आनन्द *Mānuṣa Ānanda (Human Bliss).*

A hunderedfold of this happiness is the happiness of Manuṣya Gandharva Ānanda, continues the Śruti in the following lines:

ते ये शतं मानुषा आनन्दाः (१) स एको मनुष्यगन्धर्वाणामानन्दः ।
श्रोत्रियस्य चाकामहतस्य ॥ २.८.१-२ ॥

Te ye śatam mānuṣā ānandaḥ (1), sa eko
manuṣyagandharvāṇāmānandaḥ,
śrotriyasya cākāmahatasya. (Tatt. Up. 2:8. 1–2)

This quantum of happiness is for a person who is a श्रोत्रिय Śrotriya, well versed in the vedic knowledge and अकामतः akāmahataḥ, a person established in desirelessness. Similar lines continue in the Upaniṣad presenting the various levels called लोक Lokas. These levels are mentioned in order; each a hundredfold greater in happiness than its preceeding one: The following table illustrates the concept portrayed therein.

Level of Lokas Consciousness:	***Units of Bliss (Ānanda)***
1. मनुष्यलोकः Manuṣyalokaḥ	Human level (of bliss)

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2.	मनुष्य-गन्धर्वलोकः Manuṣya-Gandharvalokaḥ	Manuṣya - Gandharva level
3.	देव-गन्धर्वलोकः Deva-Gandharvalokaḥ	Deva-Gandharva level
4.	पितृणां चिरलोकः Pitṛṇām Ciralokaḥ	Pitṛ level
5.	आजानजान देवलोकः Ājānajāna devalokaḥ	Ājānajānadeva level
6.	कर्मदेवानां लोकः Karmadevānām Lokaḥ	Karmadeva level
7.	देवलोकः Devalokaḥ	Deva level
8.	इन्द्रलोकः Indralokaḥ	Indra level
9.	बृहस्पतिलोकः Bṛhaspati lokaḥ	Bṛhaspati level
10.	प्रजापतिलोकः Prajāpati lokaḥ	Prajāpati level
11.	ब्रह्मलोकः Brahmalokaḥ	Brahmā level

Almost an identical analysis of bliss has been presented in Bṛhadāraṇyaka:

स यो मनुष्याणां राद्धः समृद्धो भवति, अन्येषामधिपतिः ।
सर्वैर्मानुष्यकैर्भोगैः संपन्नतमः, स मनुष्याणां परम आनंदः
॥४.३.३३॥

Sa yo manuṣyāṇām rāddhaḥ samṛddho bhavati, anyeṣāmadhipatiḥ, Sarvairmānuṣyakairbhogaiḥ sampannatamaḥ, sa manuṣyāṇām parama ānandaḥ.

A young man full with affluence gains kingship with all the associated human sense pleasures. His highest happiness (through

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such pleasures) is one unit of मानुषानन्द: Mānuṣānandaḥ (of human bliss.)

Hundredfold of this bliss is of those who live in the पितृणां चिरलोक: *(Pitṛṇāṃ ciralokaḥ) abode of their forefathers. The Upaniṣad continues the gradation through Deva lokaḥ, Indra lokaḥ, etc.,*

What are these levels or Lokas and their implications in this *ānanda* analysis? Let us look at nature at large. We have the most gross – the mineral world having almost no freedom of action (except that which is allowed by the principle of uncertainty). We then observe the vegetable kingdom where life is clearly manifested in terms of growth and reproduction. In transition from plants to the animal species, we find interesting plants in 'Touch me not' 'Drosera' and big man-eating plants exhibiting the capacity to sense and act. In the animal species, the freedom of movement and the development off the senses with instinctive drives and reactions are aptly manifested. Again, in the transition from animal to human spectrum we find the manifestation of a sharp intellect and high creativity among monkeys. In human beings, the growth of all faculties is full. Conscious thinking and voluntary control over the faculties, feature the human spectrum.

In each of these progressive levels, we see greater freedom and the manifestation of higher faculties. The Upaniṣads present a similar strata of existence in the cosmos, beyond the human spectrum. In the immediate next level, the Gandharva level, the limitation of gravitation, food and hunger are overcome. The Gandharvas are supposed to have no material body and their etherial structure will help them to move in the cosmos with no gravitational limitations. They have no pangs of thirst and hunger which are the facets of अन्नमय कोश (Annamaya Ḳośa) or this gross, human physical body.

The contoural limitations of the Gandharvas are absent in the gods and the gods are what they **will**. They assume forms which they want. But still the pangs of strong likes and dislikes exist among the gods in spite of their eternal youth, and the fact that they experience the highest sense pleasures. The king Indra being bound by his passion is less free than his preceptor, Bṛhaspati. That intellectual happiness and satisfaction bring much greater bliss than the happiness of sense pleasures, is hinted at by this. Prajāpati and Brahmā possess much higher creative powers.

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Associated with the higher power and greater freedom is the reduction of bondage of दुःख (Duḥkha) and enhancement of bliss. As mentioned earlier, the Upaniṣads grade the ānanda of these levels in their own way after defining a unit of highest human happiness achieved through sense pleasures.

But, what is the use of this description? We are not sure whether such levels exist at all – a sharp student may raise the question and say, it is not my cup of tea.

Look at the Śruti again, says the teacher. After the definition of each one of these levels of bliss, the sentence श्रोत्रियस्य चाकामहतस्य (*Śrotriyasya cākāmahatasya*) is repeated. The phrase that recurs at each stage in Bṛhadāraṇyaka is :

यश्च श्रोत्रियोऽवृजिनोऽकामहतः । अथैष एव परम आनन्दः
। ४.३.३३ ।

Yaśca śtrotriyo'vṛjino'kāmahataḥ, Athaiṣa eva parama ānandaḥ.

All the bliss is for one who is full with Vedic wisdom, detachment and desirelessness.

Almost the same as the phrase used in Taittirīya.

These lines which recur here or that which are mentioned in the Upaniṣads emphasize that the bliss of each level can be obtained right here by remaining silent and knowing that SILENCE is bliss. And that is the fascinating analysis of Ānanda. While the Ānanda of the Ultimate is Infinite and can neither be measured nor quantified, the above attempt clearly leads one towards that Infinite Bliss.

For all practical purposes the ब्रह्मानन्द (Brahmānanda) could be deemed as Ultimate.

HAPPINESS - QUALITATIVE OR QUANTITATIVE ?

The above analysis of happiness as an attempt to quantify the Ānanda, clearly shows that happiness derived during various situations: sense-pleasures, ego satisfaction, sense of accomplishment, etc., are not different from one another qualitatively but differ only quantitatively. and because of which we can attempt to measure bliss.

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Krishnan would meditate for hours together. He would spend all his spare time from his usual work-schedule in examining the inner layers of his mind, staying in silence. He had some deep experiences of great bliss. He found himself more efficient at work. He gained health over the years. His transfer to a new atmosphere had helped him a lot. He gained great self-confidence.

He was talking to his Russian friend Trumtzky in Berlin where he had been staying. Trumtzky, the sharp scientist, had found himself bound in the shackles of the political ideology and social norms of Communism. By befriending Krishnan, he was adding a new dimension to his life. He was fascinated by the Upanisadic approach to life. But he argued with Krishnan that the happiness derived from drinks, sex, meditation or ego satisfaction are qualitatively different. "By your meditation the bliss you get, is totally different from what you get from drugs. Don't you think so Krs?" asked Trumtzky. As we are very attached to the agency from which we get happiness, it appears that happiness derived from each agency is different from the others. Did we not think once that stone, wood, iron, sulphur, rice, were all different? As we progressed in science, we found that all the elements are basically permutations and combinations of the same basic fundamental particles like electrons, protons, and neutrons. Barring controversies, it is, today believed that the basic fabric of this physical universe is all energy, and that matter is 'bottled up energy'. In the same way, though the happiness derived through

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different agencies and in varied situations appears to be different, as we progress in our understanding and experience of the inner world, the qualitative differences cease and we find that the differences appear to be quantitative changes. Trumtzky had a new glimpse that day.

Thus, Ānanda varies in quantity but not in quality. It is this aspect that is resounded in all the earlier quotations from the Upaniṣads. Further, Bṛhadāraṇyaka says that it is this Ānanda that is at the base of all life:

एतस्यैवानन्दस्यन्यानि भूतानि मात्रामुपजीवन्ति ।।४.३.३२।।

Etasyaivānandasyanyāni bhūtāni mātrāmupajīvanti.

Verily from the glimpses of that SILENCE, all living beings derived happiness. But for this, the quotation:

सर्वान्कामान्समश्नुत इति ।। तैत्तिरीय उ. २.५.१।।

Sarvānkāmānsamaśnuta iti.

"In that state of SILENCE, he derives fulfilment of all desires together" would be meaningless.

Then one has to use 'coffee' alone to get that Ānanda of coffee and other agencies for others. A spiritual seeker, or an accomplished Ṛṣi will then be missing the happiness of the world derived through sense pleasures. The clear corollary of the analysis of happiness is that a person's Ānanda increases as he moves nearer to SILENCE. His bliss becomes so large that other agency-dependent Ānanda appears trivial and the involvement in sense enjoyment wanes away. That is real वैराग्य (*Vairāgya*), renunciation.

Thus, we have seen through analysis of happiness and scriptures that SILENCE, is the state of highest bliss and our attempt to get more and more happiness in life should involve a process of moving towards SILENCE. And that is what YOGA is.

This SILENCE is our causal state. It is a state of fullest freedom. Let us see how:

THE STATE OF COMPLETE FREEDOM

A king was very fond of hunting birds. What brought him most satisfaction

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was the joy he saw in the birds when they were freed from his net by the same hand which had laid a death trap for them successfully. In a bird hunting session he got a big flock of parrots into his net. As usual he released all the birds except a beautiful one which he brought home. The bird named Priya was kept in a golden cage with tiny ringing bells inside. Food and assorted delicacies fed by the king himself would evoke the envy of everyone in the palace. But the bird outwitted all by its sweet words of welcome, enchanting quotes of wisdom, perfect blend of colours, harmony of bright eyes and a healthy body. Priya left an indelible mark on the hearts of all the palace-mates and the king too developed a deep attachment to the bird.

A year later, the king was planning his next bird hunting session in the parental forest of his Priya. Lovingly, the king asked Priya if she had any message to be conveyed to her relatives and friends back in the forest. Priya thanking the king requested him to convey to them that she had all comforts in the palace and the love of human beings, but no freedom to fly high and wide. The king was in a fix. Conflict arose in his mind as to whether he should pass on the message. His objectivity prevailed. He resolved to stick to his word. Right enough, at the forest he meets her friends and relatives. Promptly, he passed on Priya's message to them. Hearing the message, a bird at the top-most branch of the tree collapsed to the ground. The second, third, fourth – one by one, tens of birds fell to the ground and collapsed. The king was perplexed. He could not understand what magic spell the news had in the language of the parrots. He was struck with melancholy. With his mind full of agony, face saddened, he returned to the palace.

Priya was all anxious to know what had happened. The king narrated the whole incident graphically, hearing which Priya also collapsed in the cage. The king was shocked at the loss of his beloved bird. He deeply regretted his folly. Soon the news spread throughout the palace and the town. The Ministers consoled the king and ordered, as per the desire of the king, a grand funeral procession for the bird. It was taken through the prestigious streets with royal honours as was only given to the best and most coveted staff of the king. Subjects could be seen in tears with swollen eyes and sad faces all through the procesSon. Finally Priya was put on the funeral pyre. The fire for the martyr was prepared. Hundreds were at the site. The bird was stripped of its ornaments and dresses. The funeral fire was all ready to be lit. Suddenly the bird flew up like an arrow and shot up high in the air. Flying free now, Priya shouted goodbye to all. To the king it revealed, the inner meaning of the message of her relatives.

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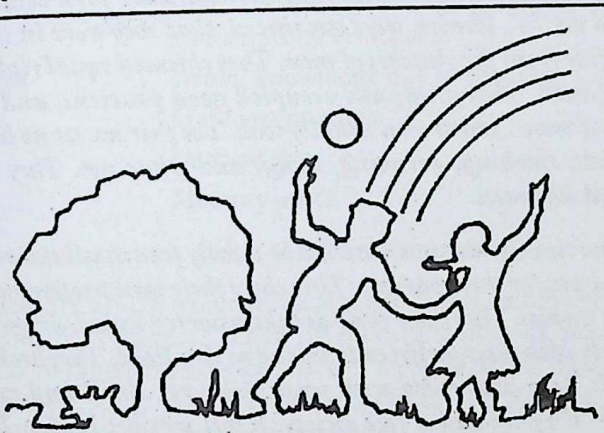
it to get free. The king learnt the implication of this new lesson.

We are all bound like Priya in the golden cage of thinking. We are even norant of such bondage. In moments of deep despair or calamities in life, not through intense quest, one may realise the bondage. The separation om his most beloved Priya opened the inner eyes of the king. He realised, was in the cage of his own attachments, desires, obsessions, likes and slikes. More subtly, he understood that he was enslaved by his own mind. nd now, Priya had shown him the trick – the death of his mind for eternal eedom. Soon he understood the meaning of the words of the Kaṭhopniṣad.

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ २.३.१४ या ६.१४ ॥



FREEDOM IS EXPANSION TO SILENCE

Yadā sarve pramucyante kāmā ye'sya hṛdi śritāḥ,
Atha martyo'mṛto bhavatyatra Brahma samaśnute.

Realising Brahman, the mortal turns into Immortal right here when he ets off the bondage of all the desires in him.

How true it seems! There is yet another confirmation from Gītā :

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥२.५५॥

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Prajahāti yadā kāmān sarvān pārtha manogatān,
Ātmanyevātmanā tuṣṭaḥ sthitaprajñastadocyate.

When one gets relieved of all desires from one's mind and achieves bliss unto one-self one is called a Sthitaprajña.

SILENCE is the abode of ETERNAL FREEDOM – the scriptures proclaim. Mokṣa is the term used. Patañjali called it Kaivalya, the Buddhists probably termed it Nirvāṇa, Atma-Sthiti, Brahmi-Sthiti are the terms used in Upaniṣads.

The Women's lib movement was at its peak in the USA. Slavi was leading the group. Denouncing the authority of men over the fair sex, she delivered inspiring and convincing speeches, wrote articles, gave press conferences and even appeared on TV. Women were convinced, that they were in slavery. They wanted to be free from the clutches of men. They claimed equal rights in all the endeavours of men. They gradually occupied good positions, and infiltrated into all the professions which men usually took. The fair sex set no limit to their taking to sports, smoking, drinking, drugs and what not. They dressed like men and acted like men.

At the same time students wanted to be totally free in all their endeavours and they cared not for their parents. They chose their own profession, education and courses of studies. They chose their drinks, assorted dishes, drugs and smoke. They lived freely with their girlfriends as long as they liked. They broke marriage ties and bonds. Life was filled with sense pleasures, thrill and excitement – they were free. They created a free society. Rebel was the leader. If Slavi had promoted women's lib and built it up, Rebel was the forerunner of a freedom movement among youth.

But they both grew old and Slavi and Rebel found no peace. Their minds were restless. Both of them had their own doubts about the freedom they had talked about through the years. No doubt, their movement had a deep impact on society in liberating people from certain codes and disciplines, rules and regulations which were restrictive. But now an urge to understand what real freedom was, arose in them. They started searching. 'Bondage is inside, not outside' – they had heard earlier. This started making sense to them. Is sense aggrandization or freedom to senses, the real freedom ? Are we not bound by our own passions, greed, hatred, jealousy, worry, attachments, ego etc? A series of deep questions kept cropping up in their minds, and a deep insight emerged

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in them. "The inner bondage is what we really have to overcome", they realised.

The Upaniṣads say, when man gets freedom from the bondage of the mind, he gets real freedom. Thinking is the subtlest bondage in man. Freed from thinking, man turns God. Sleep is a no non-thinking state. Thoughts are solidified and temporarily suspended in deep sleep. The post-sleep phase is again thinking. There is no change in the personality. Obviously that cannot be the state of total freedom.

Patañjali is explicit in including sleep and all the memory - store in the definition of the mind (चित्त *Citta*). The five modifications of the mind are, प्रमाण, विपर्यय, विकल्प, निद्रा and स्मृति. *(Pramāṇa, Viparyaya, Vikalpa, Nidrā and Smṛti)*

Pramāṇa	:	Right knowledge through perception, inference and scriptural evidence.
Viparyaya	:	Wrong knowledge due to illusions
Vikalpa	:	Mere imaginations
Nidrā	:	Deep sleep
Smṛti	:	Memory-store.

All these facets are included in the definition of mind.

Hence, SILENCE would mean absence of not merely the thoughts but also the memory-store. That involves absence of past *saṁskāras* (impressions) and desires as well. It is a state of simple awareness of pure consciousness. Only then are we totally free. The nearer that SILENCE state do we reach, the greater the freedom, do we enjoy.

THE ABODE OF CREATIVITY

We have seen that the state of SILENCE is the abode of bliss and freedom. It is also the state of all creativity, so state the Upaniṣads. Creativity is at the core of arts and technology, poetic talents, painting skills, dramatic resourcefulness, musical proficiency, dancing skill, or, in general, an aesthetic sense in arts and innovative talents in technology are but offshoots of the creativity in man. Associated with joy and bliss (रस *Rasa*), creativity is an expression of SILENCE, says the Śrutis. Grand symmetry, balance and fullness feature this Silence and hence should be the source for all aesthetics and creativity.

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रसो वै सः ॥ तैत्तिरीय उ. २.७.१॥
Raso vai saḥ.
He is the essence, bliss.

And that is the state of TRUTH and BEAUTY as is portrayed in the following lines:

सत्यं शिवं सुन्दरम् ।

Satyam Śivam Śundaram

Śivam (Śilence) is TRUTH and BEAUTY.

'But creativity is full with thoughts and how can it have a source in SILENCE ?– the student soon came out with the question to the teacher. The teacher asks him to analyse, as he had carried the student through आनन्द मीमांसा *Ānanda Mimāṁsā*, analysis of happiness.

Wordsworth was sitting and watching the brook flow. It was his most favourite spot, away from people, with greenery all-round, and the brook took a turn just there with a sudden jump, creating a small cascade. The lake and the swirls, the waves and smooth flows, the crystal clear water – the beauty of the spot gave him a very deep and moving experience. He would forget the whole world as he watched the waters. Often he would sit for hours. during which he was not even watching the waters but was immersed in a pure experience devoid of thoughts. Coming out of such a deep state, poetry would flow out of him. The best of his poetry came out of such experiences.

Writers invariably retreat to beauty spots with natural surroundings. Often they stay isolated amidst jungles attuning themselves to the deep silence and the beauty of nature. That invokes in them an upsurge of creativity, and inspiration from deep within. Then they start expressing themselves in their writings, be it poetry, novel or drama.

During a concert an accomplished musician, Sita was lost in her singing, and enchanted the audience by her superb presentation. After a long time Sita was back in form. For most of the time she was immersed in the melody and the stream of bhāva. She moved from a set of notes to yet another set of notes bringing out the subtlety of the Rāga (melody). Following precisely the intricacies of her delivery, the transition and the turnovers, Raman was lost in the bliss associated with those beautiful turnovers. He heard not, for many

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more minutes, what she was singing. He experienced a deep joy or bliss. There were no thoughts. He was fully aware, but had become one with that bhāva. Four times Raman experienced this state while hearing her rendering varied compositions. In that session, many others ran to Sita expressing their delightful experiences. Sita was still in that ecstatic mood. She thanked them all for giving her an opportunity to get into that deep state of silence. An experience she was able to communicate to the audience during her performance.

When we analyse these instances of superb creativity in artists, it becomes evident that creative ideas and expressions emanate from a deep subtle state within us, devoid of thoughts, worries, tension and stress. It is invariably associated with bliss and deep joy. But rarely do the artists and the musicians know this fact which the Upaniṣads hint at. Sometimes they stumble over it and realise this fact. Then they strive through their entire life to manifest that Divinity through various means. That is what Sir Walter Russell of USA did.

Very early in his childhood, Russell lost his parents. The owner of a restaurant took care of this young boy of five years. The owner took him as a helping hand to serve boys and girls. The young Russell took keen interest in learning the task. With a beaming smile on his face, he would welcome the customers with great enthusiasm and joy all the time. The owner found the boy very enterprising with symptoms of becoming a great man. One peculiarity about the boy was that he often spent a few minutes under a big tree at the back of the restaurant. Whenever he was feeling a little strained, Russell went and sat under the tree forgetting the whole world and remained silent for a few minutes. That would relax him totally and charge him with new enthusiasm. After the work in the restaurant was over in the noon, he would spend about an hour or half to enjoy peace in this spot! The owner put Russell to school and the boy proved brilliant and won laurels throughout. He wrote poems, and painted enchanting pictures which brought him big awards all through. As an engineer he opened up a new dimension in the field of theatre entertainment by designing and constructing famous 'Opera Houses'. He had caught the abode of all creativity in 'SILENCE.'

A billionaire announced a competition of sculptors to prepare a statue of his mother. A prize of a million dollars was announced for the best. The friends of Walter Russell prevailed on him to participate in the competition. Walter told them thus: "If it was a painting or poetry competition, I would have

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participated. How can you expect me to take part in a national level event about which I have no experience." But they knew Walter was a visionary and an unique creative master. Finally, Walter agreed with a condition that for six weeks no one should disturb him. They accepted, and provided him him with the necessary facilities. Food was provided regularly through a window.

One curious friend peeped into his room. Though two weeks has passed, he had done nothing. Normally, sculptors prepared a prototype in the first few days and later improvise on it for months, if not years. Four weeks had elapsed and Walter had still not started. By the fifth week they saw him occasionally playing with the plaster with which the sculpture was to be made. They often found him sitting like a statue for hours, if not days. Only three days were left and Walter came on to the job. That morning, on completion of six weeks, the friends of Russell found a sculpture of immaculate beauty carved to perfection when they opened the door. Russell stood back, with a brilliant sparkle in his eyes. The statue was soon flown to the competition site and Walter won the first prize.

Right from his childhood, Russell had somehow fostered the habit of staying quiet in silence, which he found was the source of everlasting bliss, unfailing enthusiasm and the source of creativity. This is what the seers in India had understood through the Upaniṣads. They had become masters in this art. The whole purpose of education was essentially to train the students in the art of silencing the mind. The expressive skills followed hand in hand with mastery over the mind. Musicians, dancers, painters, poets and sculptors would first undergo the basic training.

Some years after his return to India, Sri Aurobindo started a certain practice of yoga. He, however, confined himself at first to sustain prāṇāyama for three hours in the morning and two hours in the evening. The immediate effect was a marvellous mental illumination, prakāśamaya, from which resulted an unprecedent flow of poetry. Whereas he could hardly write ten lines of poetry before in the course of a day, now as many as 200 lines seemed to come as in a flood in less than an hour. His health improved too, his memory became sharp, the brain seemed to race with a new energy and a clearer sense of direction. Later he wrote 'Sāvitri', the longest epic in the whole of English literature.

Master Jakkanacharya from South India was an expert in temple art and construction. His chisel has created many beautiful idols of gods and

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goddesses adorning the mantles of hundreds of temples all over India and are appreciated even to this day. It bears testimony to his mastery. It is said that he completed a temple of a thousand pillars in a very short time with thousands of sculptures inside. That was his masterpiece. He would sit in deep silence watching steadily the stone in front of him. From the innermost depth of Silence, he would visualise a marvel of beauty which he would translate into a stone image with immaculate perfection and skill.

Indian education was divided into two parts – the basic education involving a training of the mind to reach the inner subtle layers of silence and a capacity to concentrate and focus on any subject or chosen object. The second part consisted of skills at the body level to translate the creative ideas into reality. A feedback loop from the first to second and second to the first elevated the individual towards perfection. Orderliness, aesthetics, and symmetry are best found in the state of silence. Hence, as the mind goes closer to that state, it tunes in the inner beauty and automatically creativity emerges. Thus SILENCE is not only a state of Bliss and Freedom but it is a state of Creativity.

THE ABODE OF KNOWLEDGE

Yet another facet of SILENCE is KNOWLEDGE.
The Aitareya Upaniṣad says.

प्रज्ञानं ब्रह्म ॥३.१.३॥

'Prajñānam Brahmā'

Knowledge is structured in consciousness, the Brahman.

From silence emerges all knowledge. Each time a mystery is resolved, the mind touches its inner layers of silence.

Archimedes faced a great challenge. The king had asked him to let him know within a month whether an ornament made by the royal goldsmith was adulterated or not, without mutilating it.

Archimedes set about his task earnestly. As time passed hes thought all the time about unravelling the mystery. He spent fifteen to sixteen hours a day, pursuing his task. Weeks rolled by with no result. He intensified his quest. He felt totally saturated with the search. When three more days were left, he entered his bath tub as usual and he had an illuminating flash. He was ecstatic. He ran into the street shouting 'Eureka' ' Eureka' (found it, found it). He

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was oblivious of his external surroundings. He knew not, that he was naked. He had unravelled a new mystery of nature, and established the Theory of Buoyancy.

How did he get this knowledge? What happened in the bath tub? Why did it happen in the bath tub? A glance at the earlier analysis of happiness can give us the answer. At the point विषय विषयी संभोग *Viṣaya Viṣayī Saṁbhoga* when the sense-organ comes in touch with the sense-object, the mind is blanked out into a pure experience. At the time when the sense of touch had its object, the mind delved deep into the inner subtler layers of silence. And from there emerged the knowledge.The mind during the earlier days saturated itself with the problem. The knowledge structured in deeper layers of consciousness simply surfaced at the juncture of sense gratification.

Ramanujam was almost given up as a mental case. Almost unschooled he took to an intensive quest in the field of mathematics about which no one knew. People saw him most of the time sitting in his room. Sometimes, he scribbled something in his diary. When he came out, people found his blank look, scary. He remained almost oblivious of his external surroundings. Sometimes he stayed for days together in his room in that state of silence. His people regretted that, since he was getting more isolated and mad.

Years later, when one of the research student of mathematics met him, and accidently looked at what he had scribbled, he found a transcendental equation and a closed-form solution to it. And many more such things in his diary. And that opened up a new life for Ramanujam. The transcendental equations with hitherto unknown close-form solutions were found with solutions. The entire diary was published by the Royal Society and a new stream of mathematics started. Hundreds of research scholars worked on these new functions which came to be known as Ramanujam Functions in mathematics.

Embedded in the life of Ramanujam is the secret of the Indian genius. For the West, it is even today, an unresolved mystery. In the background of the above exposition of the Upaniṣadic conclusion, his life portrays a practical example of the fact: KNOWLEDGE structured in subtle layers of mind (consciousness) is featured by SILENCE. As he turned longer and deeper in his room to the depths of silence with a quest of complex mathematical mystery, solutions to his quest emerged which he just recorded in his diary.

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It is the usual experience of all researchers and even common people that they go on thinking about a problem with no solution. As long as they hold on to the realm of thinking, the solution does not come. Just after we leave thinking and persue our usual day to day life, either early in the morning or at the point when we take bath in general, when the mind becomes calm and peaceful, a solution emerges. Ṛṣis in India were adepts in this art of delving deep into the inner layers of silen . They would go into silence with a problem in mind and the solution would emerge automatically from those deeper layers.

In performance of Yajñas the details prescribed in the Vedas have to be followed with meticulous precision. Else, not only will the desired result not be achieved, there will be instead a reverse, boomerang effect. Pūrva Mimāṁsā, the operative part of the Vedas has described each and every step in the performance of these Yajñas. The construction of Yajña Kuṇḍa, in which the fire is to be set up, should have a particular polygonal shape with prescribed length of arms, diagonals, thickness, depth, etc. How could those people construct such Yajña Kuṇḍas with such accuracy with no standard bricks or precision machines as now. The Ṛṣi who had to get the Yajña performed would come to the site of the Yajña, with the available heap of stones allow his mind to touch SILENCE while meditating on the problems. He would then mark the Yajña Kuṇḍa on the floor and direct the masons to use the specified stones from the heap and construct the whole Yajña Kuṇḍa in a very short time.

Thus, the Upaniṣadic proclamation that all knowledge is housed in our natural basic state of SILENCE appears to be a fact of experience of all those great people who solved problems, resolved the mysteries of life and unravel the hidden secrets and laws of nature.

Presented in this chapter is the basis of Yoga, as portrayed in the Upaniṣads. Our original state is one of pure experience devoid of thoughts – a state of SILENCE. It is a state of BLISS, FREEDOM, KNOWLEDGE and CREATIVITY. The Upaniṣads also propound that this original state of SILENCE is also the causal state of the entire creation, ब्रह्मन् Brahman. All those who are in search of greater and more permanent happiness and bliss, those who seek knowledge, those who want to be totally free and who aspire to become more and more creative will have one single aim to reach SILENCE. An ideal society in which the above features are found can be

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constructed by setting up such social norms, value systems, habits, customs, manners, etiquettes, etc., which are congenial for its components to move in the direction of silence. Such a society with individuals progressing towards their goal of SILENCE and social values and direction providing the most congenial atmosphere for such a growth can be called a SPIRITUALLY-ORIENTED SOCIETY. And that is what India stands for over centuries.

In spite of the external diversities found in India – different languages, dresses, eating habits, customs, manners, streets and buildings, temples and gods, scriptures and sādhanā techniques, the unifying factor is this thread of spiritual basis and orientation.

A direction in the lives of individuals and society as a whole towards the causal state of SILENCE marks the unifying, underlying common current in India. UNITY IN DIVERSITY is the core of Indian culture. The basis for this is found in the SANĀTANA DHARMA or the Science of the Upaniṣads which we have presented briefly.

We now proceed to clarify the Concept of Yoga and its Applications.

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Chapter 3

YOGA, THE INDIVIDUAL AND THE SOCIETY

Many years ago I chanced to meet a man from a scarcely known corner of the globe. I was surprised when he told me that he was familiar with YOGA. I urged him to narrate what he knew about it. He had heard the term YOGA recently, had read a few news items here and there and witnessed some scenes in a movie. He described the Yoga demonstration that he had seen: "A person appeared on a spacious dias with a long rope in his hand. Drawing the attention of the curious audience he threw one end of the rope holding the other. The rope went swirling up and stood vertically quite unsupported in mid-air. The person using the vertical rope as a ladder climbed up effortlessly to reach the top and saluted the audience from his mid-air position. This man explained to me the rope-trick and added: "What a great feat! The person was simply marvellous, a great Yogi!"

He went on to narrate another example of Yoga which he had witnessed: "The man got ready for his next Yoga Show. He showed us very hard, empty glass bottles and crushed them to powder by the mere strength of the muscles of his hand. He then swallowed the whole stuff! After eating up the glass powder of a few more bottles, he took from his assistant a beaker full of strong fuming Nitric Acid and drank it in one gulp. We were all up on our toes! Next came the grand show: He vomited out all the acid and the powdered glass! We were thoroughly awestruck by this Yogic feat!"

THE MISCONCEPTIONS

The person in the incidents mentioned above was convinced that he understood Yoga as was evident from his enthusiastic narrations. Such weird conceptions prevail among many persons even today. We can excuse such misconceptions in a land totally alien to the subject of Yoga. But what about the conception of people living in the very country where, Yoga had its origin, was highly developed and was a strong influence in the day to day life of many people? Ideas about Yoga prevalent among common folk even in India appear equally fantastic. Take this demonstration for instance.

A long-haired half-naked person was seen ready to enter a pit which

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measured 2× 1× 1 metres and had been dug specially for the demonstration. He entered into it and then the top of the pit was totally covered, so that no air could pass in. The man remained inside for several days. He emerged out of the pit after a long stay, fresh and agile, with no symptoms of fatigue.

This feat is called Bhūgata Samādhi. He is a great Yogī, the common folk think.

That Yogī next produced from the air a handful of ashes and distributed it to the dumbfounded public around him. At the request of the swelling crowd, he threw his hands up and showers of water got sprinkled on them. He blessed a couple with a golden ring as a symbol of his assurance that a child would be born to them. He gave fruits to some and many articles to others. He was soon looked upon as a very great Yogī, nay, an incarnate.

A Swami, known for his high spiritual attainments and wisdom was found amidst his six disciples teaching them the principles of Yoga from Patañjali. The pupils marvelled at the fascinating features of Yoga and its crisp and comprehensive presentation in the YOGA aphorisms. It was then that a villager, approached Swamiji with a big plate full of fruits, coconuts, etc., as a token of his respect, and offered his 'Sāṣṭāṅga' साष्टांग 'ṣalutations. Swamiji, blessing him enquired about his welfare. The villager bending a little forward and with folded hands requested Swamiji to tell him about YOGA. All the six disciples sitting there got surprised at the rare sight of an illiterate villager seeking divine guidance. Excited, one of them readied himself to define YOGA as "Yogaḥ Citta Vṛtti Nirodhaḥ." Swamiji silenced him and turning to the villager asked him in an endearing tone, "My dear man, please elaborate what you want and why." The villager voiced his desire. "Swamiji, it is nearly a week since my buffalo is missing. Many suggested your name and advised me to seek your guidance in locating it. Please help me with Yoga, Mantra - whatever you may call it." The disciples saw the bright eyes of their master winking at them.

Thus, demonstration of Bhūgata Samādhi, Siddhis, magic, mantra-tantra, etc, is what most people, even in India, associate with, when they hear the term YOGA.

Nowadays, Yoga is becoming popular. It is attracting the attention of the whole world. Millions of people from the civilized section of the society, both men and women, have taken to the practice of Yoga. It has become a

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fashion today. Consequently, the upper strata of Indian society is also showing great interest. People practise Yoga, to keep good health, for slimming down, or as a beauty aid. Most of these people think of Yoga as Yogāsanas. Many among them imagine Yogāsanas to be the bending and twisting of the body into all possible shapes, positions and patterns, standing on the head, and so on, in other words, some sort of acrobatics.

Some others have heard of प्राणायाम Prāṇāyāma as a powerful yogic practice which involves strict discipline needing an isolated place. According to them, the person practising Prāṇāyāma will sit in a corner of an isolated room blowing his nostrils to produce some fierce, cracking and bursting sounds and sometimes will be seen closing his nostrils to hold the breath for a long time. On the whole, Prāṇāyāma is looked upon as some sort of acrobatics in breathing and that is Yoga.

UNDERSTANDING YOGA

Along with these weird conceptions of yoga, there are a number of persons who are making sincere efforts to understand what Yoga means, by going through many texts on Yoga and by contacting persons well-versed in the science of Yoga.

The term YOGA has its verbal root युज् *Yuj* in Samskṛta. *Yuj* means joining.

युज्यते अनेन इति योगः *Yujyate anena iti yogaḥ*. Yoga is that which joins. What are the entities that are joined? In the traditional terminology it is joining of जीवात्मा *Jivātmā* with परमात्मा *Paramātmā*, the individual self with the SELF. It is an expansion of the narrow constricted egoistic personality to an all pervasive, eternal and blissful state of REALITY.

Patañjali Yoga is one among the six systems of Indian philosophy known as ṣaṭ Darśanas. One of the great Ṛsis (seers) Patañjali, compiled the essential features and principles of Yoga (which were earlier interspersed in the Upaniṣads) in the form of Sūtras (aphorisms) and made a vital contribution to the field of Yoga, nearly 4000 years ago (as dated by some famous Western historians).

According to Patañjali, Yoga is a conscious process of gaining mastery over the mind. We will see the details later.

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But the scope of YOGA as portrayed in the Bhagavadgītā and the Upaniṣads is far more comprehensive. As Swami Vivekananda puts it. "it is a means of compressing one's evolution, into a single life, or a few months or even a few hours of one's bodily existence." In general, there is growth; that is the natural and instinctive characteristic of all animals. Man, endowed with the power to discriminate, a conscious thinking faculty बुद्धि Buddhi and well-developed voluntary controls, aspires to accelerate his growth. YOGA is that systematic conscious process which can compress the process of man's growth greatly.

Sri Aurobindo emphasizes an all-round personality development at the physical, mental, intellectual, emotional and spiritual levels. He means by YOGA a methodical effort towards self-perfection by the development of the potentialities latent in the individual. It is a process by which the limitations and imperfections can be washed away resulting in a superhuman race.

Thus, Yoga is a systematic process of accelerating the growth of man in his entirety. With this growth, man learns to live at the higher states of consciousness. The key to this all-round personality development and growth is the culturing of the mind.

We will now see how different texts on Yoga, define Yoga.

DEFINITIONS OF YOGA

As mentioned earlier, Patañjali defines Yoga as a process of gaining control over the mind:

योगश्चित्तवृत्तिनिरोधः॥ पतञ्जलि योग सूत्रः १.२॥

Yogaścittavṛttinirodhaḥ.

By so controlling the mind we reach our original state.

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ पतञ्जलि योग सूत्र १.३॥

Tadā draṣṭuḥ svarūpe'vasthānam.

Then the seer establishes himself in his causal state. This is the technique of 'mind control' prescribed by Patañjali.

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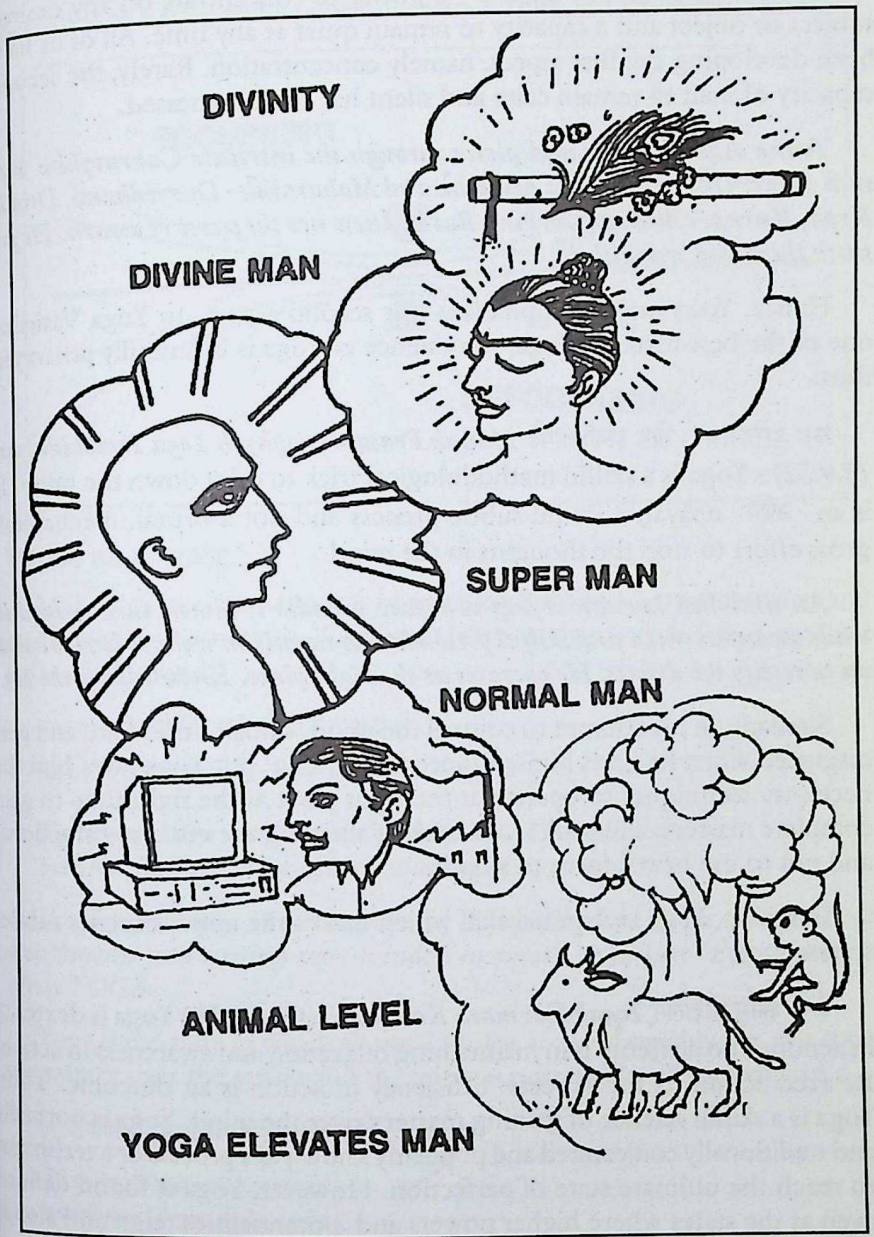

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Control involves two aspects – a power to concentrate on any desired subject or object and a capacity to remain quiet at any time. All of us have been developing the first aspect, namely concentration. Rarely, the second capacity of man to remain calm and silent has been harnessed.

Young Abhimanyu could pierce through the intricate Cakravyūha with such mastery that none of the Atirathīs and Maharathīs - Duryodhana, Droṇā, Kṛpā, Karṇa, could control him. But he knew not the secret of return. He got stuck there and was killed.

Hence, Yoga mainly emphasizes this second aspect. In Yoga Vāsiṣṭha, one of the best texts on Yoga, the essence of Yoga is beautifully portrayed thus:

मनः प्रशमनोपायः योग इत्यभिधीयते *Manaḥ Praśamanopāyaḥ Yoga Ityabhidhīyate (3.9.32)* - Yoga is a skilful methodological trick to calm down the mind. It is an उपायः upāyāḥ a skilful subtle process and not a brutal, mechanical, gross effort to stop the thoughts in the mind.

An unskilled layman trying to repair a radio is almost sure to spoil it, while an experienced and skilful person knows exactly on what to lay his hands on to rectify the defects. He operates at the right place. Knowledge is the key.

Similarly, in his attempt to control the mind, a novice tries hard and gets disgusted when he finds himself more 'messed up' but Yoga gives him the necessary techniques to operate at the right place at the right time to gain complete mastery. This skill is the trick of allowing the mind to calm down and not to use brutal force to stop it.

In action, Yoga is a special skill which makes the mind reach its subtler state:

योगः कर्मसु कौशलम् *Yogaḥ Karmasu Kauśalam* (Gītā 2.50) Yoga is dexterity in action. The dexterity is in maintaining relaxation and awareness in action. Relaxed action is the process. Efficiency in action is an outcome. Thus, Yoga is a skilful science of gaining mastery over the mind. Yoga is normally and traditionally conjectured and popularly known as a process or a technique to reach the ultimate state of perfection. However, Yoga is found defined even as the states where higher powers and potentialities reign and also as the ultimate state of SILENCE. Further, Yoga is also described as the power

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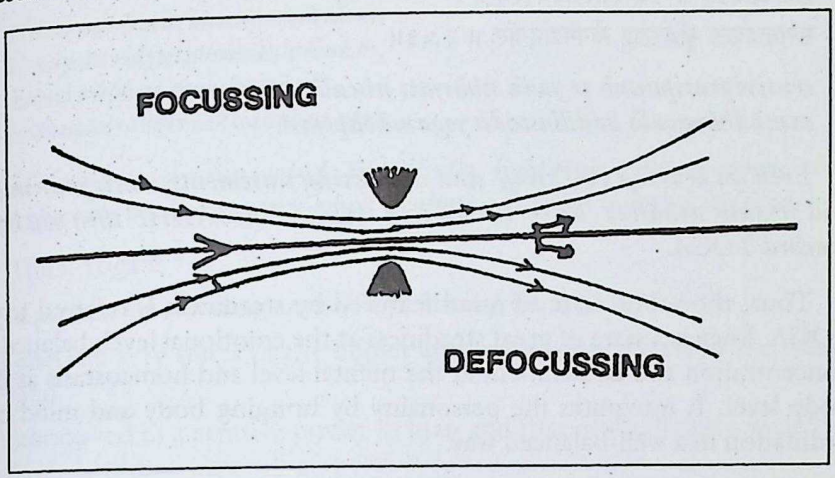
of all creative endeavours and creation itself. We will now see how Yoga is described as a state and a power in various Yoga and Upaniṣadic texts.



YOGA as a state :

Man leaps into higher states of consciousness and learns to stay in and act attuned to these states. Yoga often refers to these subtle layers or causal states of our mind:

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ गीता २.४८॥

Yogasthaḥ kuru karmāṇi saṅgam tyaktvā Dhanañjaya,
Siddhyasiddhyoḥ samo bhūtva samatvam yoga ucyate.

Perform action, O Dhanañjaya, being fixed in Yoga, renouncing attachments and staying even-minded in success or failure. Equanimity is verily YOGA.

Yoga is the state in which all our Indriyas are held steadily i.e., as a state of mastery over the senses and the mind as portrayed in Kaṭhopaniṣad.

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ॥२.३.११॥

Tām yogamiti manyante
sthirāmindriyadhāraṇām,

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Yoga is the state of Samādhi - the Gītā proclaims:

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ २.५३॥

srutivipratipannā te yadā sthāsyati niscalā
samādhāvacalā buddhistadā yogamavāpsyasi.

Even on hearing confusing and conflicting statements, when your mind will remain steadfast, unperturbed in a state of 'SAMĀDHI' then you have reached YOGA.

Thus, the subtle state of mind featured by steadiness is referred to as YOGA. Yoga is a state of great steadiness at the emotional level; balance of concentration and detachment at the mental level and homeostasis at the body level. It integrates the personality by bringing body and mind co-ordination in a well-balanced way.

YOGA, the power of creation

(i) योग *Yoga* is the divine power of creation says Gītā.

Arjuna wants to know more about this power of Yoga from Sri Krsna and all the Vibhutis or glories of Him, in detail:

विस्तरेणाऽऽत्मनो योगं विभूतिं च जनार्दन ॥
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥१०.१८॥

Vistareṇā"tmano Yogam Vibhūtin ca Janārdana,
Bhūyaḥ kathaya tṛptirhi sṛṇvato nāsti me'mṛtam.

This yoga and vibhuti of Thee, O Lord, tell me of it, in its detail and extent, and tell me even more of it; it is the nectar of immortality to me and however much of it I hear, I am not satiated.

Krsna reveals his योगैश्वर्यं /yogaiśvarya, Yoga splendour to Arjuna and in the end, concludes - "whatever is glorious, prosperous or powerful in any being, that is a manifestation of a part of My Splendour".

(ii) In Śvetāśvatara Upaniṣad, this creative power of Yoga is portrayed thus:

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नीहारधूमार्कानिलानलानां खद्योतविद्युत्स्फटिकशशीनाम् ।
एतानि रूपाणि पुरःसराणि ब्रह्मण्यभिव्यक्तिकराणि योगे ॥ २.११॥

Nīhāradhūmārkānilānalānām,
khadyotavidyutsphatikaśaśīnām,
Etāni rūpāṇi puraḥsarāṇi
brahmanyabhivyaktikarāṇi yoge.

Mist, smoke, the sun, wind, fire, firefly, lightning, crystal, moon,–these forms become the forerunners when Brahman is being revealed in Yoga.

Thus, Yoga is :

(a) a process of elevating oneself by calming the mind,

(b) also the very states of the higher and more subtle layers of the mind, and

(c) conceived as a creative power in man and that of the Reality itself.

WHY YOGA ?

Any system or process will be accepted by the common man if it can prove its usefulness in the day to day aspects of life. Earlier in chapter 1, we saw how society accepted and adopted science as an integral part of its structure as technology solved the problem of providing the basic necessities of life and offering a more comfortable life to an individual. We have also seen that now society is all set for YOGA. Why? simply because YOGA offers man a conscious process to solve the menacing problems of unhappiness, restlessness, emotional imbalance, hyper-activity, etc., in society and helps to evoke the hidden potentialities of man in a systematic and scientific way by which man becomes a fuller individual. All his faculties – physical, mental, intellectual and emotional –develop in a harmonious and integrated fashion to meet the all-round challenge of the modern technological era with its hectic speed. The speciality of the Yogic process is that the faculties get sharpened in tune with the spiritual progress of man. Let us now try to undertand what we mean by an integrated personality development with spiritual growth.

(I) DEVELOPMENT AT THE PHYSICAL LEVEL:

Physical personality development would not ideally imply a bulky body

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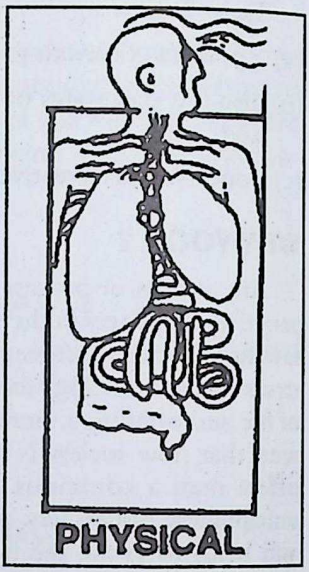
weighing a 100 kg. An ideal body has the following features brought out by Yoga:

(a) A proportionate body with all muscles relaxed in the normal state. It is soft like a flower, flexible to the core.

(b) Instantaneously, it can acquire a diamond's hardness. All organs and systems in the body work in harmony and with the least abnormalities.

(c) Chronic and acute ailments vanish or are absent in such a body.



These aspects of personality development at the physical level make the body work most efficiently by harnessing the energies in the right direction. At resting periods, all the muscles are relaxed and the joints remain loose to conserve energy and the metabolic rate is very low. During normal activities, just the necessary amount of energy is used by the body. At crucial times, under conditions of high stress, the functions of the organs are so nicely co-ordinated that the necessary energy gets evoked and flows profusely into those regions which need more energy. The body gets all the necessary strength to deal with the situation. This stamina through the harnessing of inner vital energies and training the different organs and systems to work in such co-ordination, can be effectively accomplished by yogic practices. It is in this area of application of YOGA that the specialists in physical culture, wrestlers, sportsmen, acrobats, gymnasts, etc., are keenly interested and wherein they are using YOGA to its utmost.

(ii) DEVELOPMENT AT THE MENTAL LEVEL:

The power of imagination - 'Creativity' and the quality of Steadfastness - 'Will-power' are the two aspects of the mind which come under this head of personality development. We have seen in chapter one that creativity is the core of 'Arts and Technology'. It has been seen that yogic practices enhance the creative power of man. As such, many musicians, poets, film

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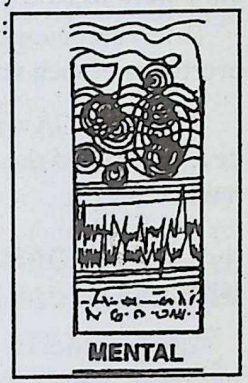
artists, engineers and technologists have been attracted to Yoga.

'Will-power' is an essential requirement for all persons to accomplish any work, however, insignficant or great, the task may be. There is a fine śloka in Niti Ṣatakam describing three types of people:



प्रारभ्यते न खलु विघ्नभयेन नीचैः
प्रारभ्य विघ्नविहता विरमन्ति मध्याः ।
विघ्नर्मुहुर्मुहुरपि प्रतिहन्यमानाः
प्रारब्धमुत्तमगुणा न परित्यजन्ति ॥ ७२॥

Prārabhyate na khalu vighnabhayena nīcaiḥ,
prārabhya vighnavihatā viramanti madhyāḥ;
Vighnarmuhurmuhurapi pratihanyamānāḥ
prārabdhamuttamaguṇā na parityajyanti.

Fearing possible obstacles and difficulties, the lowest types do not start the work at all. Having come to face obstacles one after another, the middle types leave the work uncompleted. But best are they who reach out for completion of the task in spite of all odds and obstacles torturing and crushing them all through.

Yoga, by its systematic and conscious process of calming down the mind erases the weakness in the mind and builds will-power into it. In such a mind, each obstacle is conceived as a challenge and arouses tremendous energy to combat the situation. Bravery becomes a part of the personality. Steadfast to the core, such a person takes up with marvellous sobriety the challenges in life and converts them into opportunities for accomplishing his mission.

(iii) DEVELOPMENT AT THE EMOTIONAL LEVEL:

Our emotions control our behaviour especially at crucial junctures. The challenges of the modern era pose a great threat to the emotional faculty of man. Yet the culturing of our emotions and the development of our emotional faculties; finds no place in the whole scheme of education. Man looks lost amidst the atrocities of life, unable to overcome his emotional conflicts, blocks and turmoil. The result is deep unrest, agony and psychosomatic ailments.

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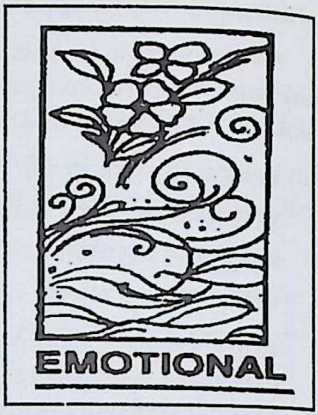
Yoga trains us

(a) to systematically sharpen and sensitize our emotions, and

(b) to consciously expand and diffuse the overtones of such sensitization.

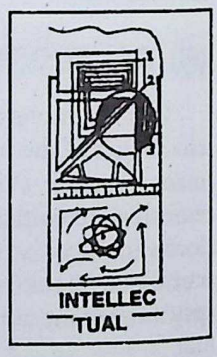
Thus, YOGA offers a fine tool for the development of the emotional personality of man.



(iv) DEVELOPMENT AT THE INTELLECTUAL LEVEL:

In the modern era of science, a sharp intellect plays a key role in the scheme of education. Rather than mechanical cramming up of information, thinking and understanding are valued more in the learning process. Children are taught right from the primary level to think logically and scientifically. The capacity to analyse and correlate relevant information forms the function of the intellect; concentration is the expression; precision is the outcome.

However, the enhanced power of the sharpened intellect, associated with the faculty of deep powerful concentration among the 'intellectual cream' of society, has also bound them to the whirlpool of intellectual slavery. Here man finds himself unable to come out of the strong clutches of deep concentration. Though it is torturous and he very much wants to come out of it, he finds himself stuck. His worries and attachments do not release him. The development of the personality at an intellectual level should not only result in an intense sharpening of the intellect but also include a mastery to come out of the enslaving power of the sharpened intellect. Swami Vivekananda rightly emphasized that concentration and detachment were the two vital parts of education. Not only should it be possible for one to go deep into any subject but he should also be able to come out of it at any moment. It is again the speciality of YOGA that can bring about this comprehensive development of the intellect. As we have seen, Yoga emphasises the skill to calm down the



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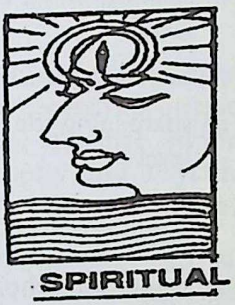
mind and it is this skill to pacify the mind that brings the capacity to detach.

Hence, Yoga is attracting the attention of many individuals suffering from such intellectual slavery bringing them into its fold.

(v) DEVELOPMENT AT THE SPIRITUAL LEVEL :

A man may have a very sturdy physique, amazing creative energy, a powerful intellect and a highly sensitized emotional grasp, and yet he may have no idea of what spiritual progress is. He may not possess even an inkling of the spiritual dimension. What then can be said to characterise the development of personality at the Spiritual level ? Kaṭhopanishad defines the same thus:



पराञ्चि खानि व्यतृणत् स्वयम्भूः
तस्मात् पराङ् पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष -
दावृत्तचक्षुरमृतत्वमिच्छन् ॥ कठ २.१.१ या ४.१॥

Parāñcikhāni Vyatṛnat svayambhūḥ
tasmāt parāṅ paśyati nāntrātman,
Kaściddhīraḥ pratyagāmātnamaikṣadāvṛttacakṣuramṛtatvamicchan.

The self-existent Lord structured the senses as outgoing. Therefore, one sees the outer things and not the inner Self; the rare, discriminating one, desiring immortality, turns his eyes away and then sees the in-dwelling Self.

Normally, all of us are so structured that we look mostly outside of ourselves – at the environment. The senses grasp things around them – predominantly, the objects of the world outside. We live our whole life understanding the grandeur of the world outside solving the problems associated with it; unravelling the mysteries therein using such knowledge to make our life more comfortable and enjoyable, bringing up our children to perpetuate and sustain the society around us; striving to set patterns of behaviour and establish etiquette in transactions, and so on. We are busy throughout. Notwithstanding this pattern of life, some glimpses into the depths of our inner dimension occasionally flash through our lives. Very few of us catch these glimpses but some are wonderfully struck by the hitherto unknown dimensions hidden within. The search begins, the quest starts.

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Then, that person is on the march towards spirituality. Thus, the spiritual dimension of man concerns itself with the inner world – the move towards the causal state of mind, the root of the intellect and the substratum of the emotions. Man starts looking inwards. It is this inward journey that marks the beginning of the spiritual quest. An introspection, an inward look, an inner awareness features this quest. The subtle layers of the mind unfold themselves – the inner dimensions of the personality open out.

Thus, Yoga is a process of all-round personality development by:

(a) deep relaxation at the muscular level

(b) slowing down of the breath and maintaining a balance at the Prāṇic level

(c) increasing creativity and will-power at the mental level

(d) sharpening the intellect and calming down the mind at the intellectual level

(e) enhancing the happiness in life and equipoise at the emotional level, and

(f) manifesting the innate divinity in man in all aspects of life.

Yoga is not only a process for leading man towards this astounding hidden inner personality by bringing mastery over the body, mind, intellect and emotional faculties, but it is also a powerful tool to manifest those hidden potential powers in him. As man progresses, his zeal to perfect himself grows. In the process, he learns and understands the expressions of nature around him.

The inner growth and outer expression go hand in hand. He starts manifesting the inner divinity in his behaviour. His lower animal pulls and अरिषड्वर्ग *Ariṣaḍvarga)* the six major inimical forces of man:*Kāma, Krodha, Lobha, Moha, Mada & Matsarya* get diminished continuously. His slavery reduces. He starts becoming the master by gaining control over them. And that growth process is in tune with spiritual growth.

The great scientists as great seekers of reality hesitate not to open themselves to unknown regions of knowledge. There is an adventure in it for them. The new glimpses of the inner world draw them within. It is this openness, and humility among the highly developed research scientists of

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he modern scientific era that is making them use yogic practices in their quest. They know no prejudices. Appreciation of such developments by their earlier seekers characterises them. Yoga is leading them to open up their spiritual dimensions.

Thus, Yoga can accomplish an all round personality growth and development and thereby helps a man in solving his own problems bringing bliss into his life. It is for this reason that Yoga is also becoming popular day by day in all parts of the world just as science and technology grew popular in society. **Yoga is a science applicable to everybody, irrespective of age or sex, caste or creed, religion or sect.**

THE FOUR STREAMS OF YOGA

There are a large number of methods of Yoga catering to the needs of the different types of people in society and to bring about the transformation of the individual. They are broadly classified into four streams. Swami Vivekananda puts them as **Work ,Worship, Philosophy and Psychic control.** Let us briefly understand what they are :

(1) The path of Work (KARMA YOGA) involves doing action with an attitude of detachment to the fruits of that action. This makes man relieve himself from the strong attachments and thereby brings him to a steadiness of mind which verily is Yoga - समत्वं योग उच्यते *'Samatvam yoga ucyate'* (Gita 2.48). Instruments of action and understanding (Karmendriyas and Jñānendriyas) get cleansed.

(2) The control of emotions is done by the path of Worship (BHAKTI YOGA). In the modern world, man is tossed up and down due to various emotional onslaughts. The path of Bhakti is a boon to gain control over emotional instability by properly harnessing the energy involved in it.

(3) The age of science has made man a rational being. Intellectual sharpness is imminent. Analysis is the tool. The path of Philosophy (JÑĀNA YOGA) is apt for the keen intellectual and is centered around the analysis of 'happiness', the vital contribution of the Upaniṣads. Also, many other fundamental questions regarding the mind, the world outside and inside, and reality are taken up. Basic questions are raised even involving the intellect itself to reach the very basis of the intellect.

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(4) Culturing of the mind is the key to success in almost all our endeavours. The yoga of mind culture or Psychic control (RĀJA YOGA) gives a practical and easy approach to reach higher states of consciousness. It is based on the Antaranga Yoga of Patañjali's अष्टांग Aṣṭāṅga Yoga System.

One of the major contributions of "Patañjali's Yoga Sūtras" is the eight-limbed Yoga, populárly known as `Aṣṭānga Yoga' which gives a comprehensive and systematic approach for developing the mind. The eight limbs are:

(i) यम - Yama (the disciplines, DON'TS : निषेध Niṣedha-s)

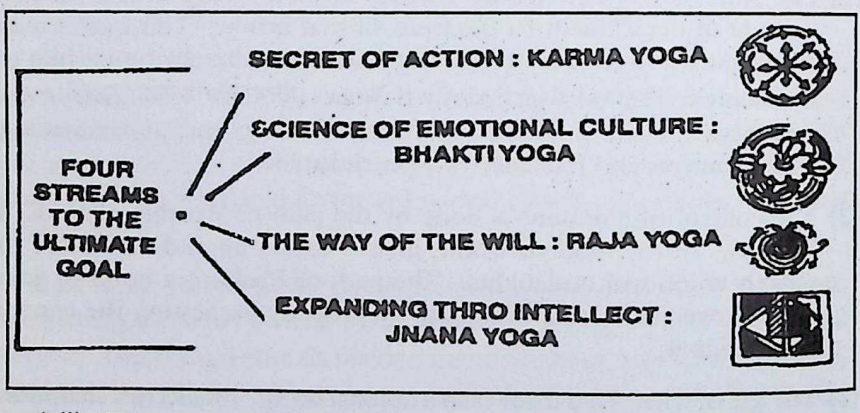
(ii) नियम - Niyama (the injunctions, 'DO'S :विधि Vidhi-s')

(iii) आसन - Āsana (the posture of the body)

(iv) प्राणायाम - Prāṇāyāma (The control of Prāṇa, the life force)

(v) प्रत्याहार - Pratyāhāra (Restraint of senses from their objects of enjoyments)

(vi) धारणा - Dhāraṇā (Focussing of mind)


FOUR STREAMS TO THE ULTIMATE GOAL
SECRET OF ACTION : KARMA YOGA
SCIENCE OF EMOTIONAL CULTURE : BHAKTI YOGA
THE WAY OF THE WILL : RAJA YOGA
EXPANDING THRO INTELLECT : JNANA YOGA

(vii) ध्यान - Dhyāna (De-concentration)

(viii) समाधि - Samādhi (Super–Consciousness)

The first five limbs come under a general heading बहिरंग योग (*Bahiranga Yoga*). In this बहिरिन्द्रियाणि the *bahirindriyas* are used. It is used for the indirect control of the mind.

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The Bahirindriyas are of two groups:

(a) कर्मेन्द्रियाणि - *Karmendriyas*: hands, feet, organs of speech, excretion and procreation.

(b) ज्ञानेन्द्रियाणि - *Jñānendriyas* : eyes, ears, organs of smell (nose), taste (tongue) and touch (skin)

The last three limbs are referred to as अंतरंग योग (Antaranga Yoga) : the mind being used directly for culturing itself.

Thus, the four streams of Yoga help man to develop his personality at four different levels – physical, mental, intellectual and emotional and simultaneously bring about spiritual progress. Most of the other methods of Yoga – Laya Yoga, Japa Yoga, Mantra Yoga, Haṭha Yoga, Kuṇḍalini Yoga, etc., are permutations and combinations of these basic methods of Yoga.

UNITY IN DIVERSITY

It is quite likely that a beginner may get confused looking at the host of yogic texts enumerating several methods of Yogic practices. Though the systematic classification of most of them into four distinct streams helps him, he wonders which to choose, which will suit him, and so on. For this purpose one has to understand the basic unity among these methods. There is unity in all these methods for the following reasons:

(1) All these paths lead independently to the same goal.

(2) There is the same structural transformation taking place in the mind as delineated through Rāja Yoga.

This 'Unity in Diversity' forming the core of Indian culture offers a grand note of cohesiveness among various practices. With this catholicity in understanding when persons follow any one or more or all of these paths, they allow for a harmonious and total growth of the personality. Thus Yoga is a vital tool for the development of man, probably more relevant in the modern scientific era than ever before.

ON THE PATH OF YOGA

As one proceeds with the practice of Yoga, the first symptoms of progress

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show-up. Śvetāśvatara Upaniṣad puts it thus :

लघुत्वमारोग्यमलोलुपत्वं वर्णप्रसादं स्वरसौष्ठवं च।
गन्धः शुभो मूत्रपुरीषमल्पं योगप्रवृत्तिं प्रथमां वदन्ति ॥ २.१३॥

Laghutvamārogyamalolupatvam varṇaprasādam
svarasauṣṭhavan ca,
Gandhaḥ śubho mūtrapurīṣamalpam
yogapravṛttim prathamām vadanti.

It is said that the first signs of entering Yoga are lightness of body, health, thirstlessness of mind, clearness of complexion, a beautiful voice, an agreeable odour and scantiness of excretion. Haṭha Yoga Pradīpika also portrays a set of similar characteristics.

वपुः कृशत्वं वदने प्रसन्नता नादस्फुटत्वं नयने सुनिर्मले ।
अरोगता बिन्दुजयोऽग्निदीपनं नाडीविशुद्धिर्हठसिद्धिलक्षणम् ॥२.७८॥

Vapuḥ kṛśatvam vadane prasannatā
nādasphuṭatvam nayane sunirmale,
Arogatā, bindujayo'gnidīpanam
nāḍīviśuddhirhaṭhasiddhilakṣaṇam.

When the body becomes lean, the face glows with delight, Anahata Nāda (divine sound) manifests, eyes are pure, body is healthy, sexual discharge is under control, the digestion process is powerful, then one should understand that the nāḍīs are purified and success in Haṭha Yoga is approaching.

A WORD OF CAUTION

Fascinated by the results, one may start overdoing Yogic practices. Deep sensitivities may sometimes increase the selfishness of man. Unless precautions are followed, he may end up in disaster. Yoga could become dangerous. न हठात् न बलात् (*Na haṭhāt na balāt*). Not by excessive brutal pursuits, not by force is the formula for quick progress. It is an intelligent management, a skilful process that hastens growth. That is the guidance given by Yoga.

THE YOGA WAY OF LIFE AND SOCIETY

Yoga not only provides techniques for the growth of man from an animal

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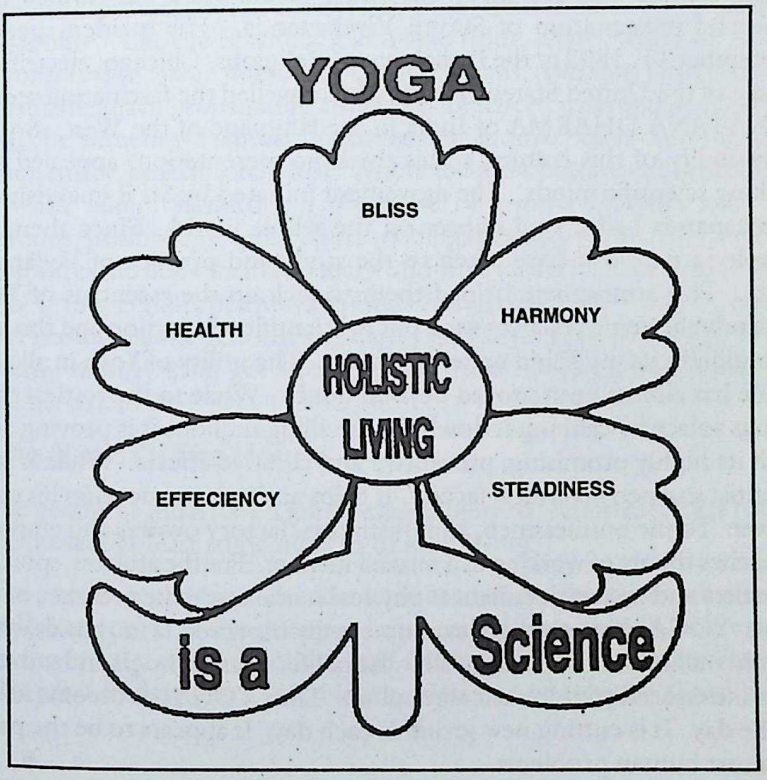
level to the heights of perfection, but it also carves out a way of happy living for him. The Yoga way of life is characterised by peace and tranquility, harmony and health, love and happiness, precision and efficiency. The drive for such a way of happy living is not an indiscriminate instinctive drive of an animal-man. The drive is featured by discrimination, right understanding of happiness and the calculated adoption of a suitable value system congenial to the accomplishment of increasing happiness. The drive and the norms are prescribed by the सनातन धर्म (Sanātana Dharma).

The social philosophies in action today have started revealing their inadequacies in solving the problems of man. The basic drives used in the construct of the social dynamics, considering the macro-forces operating in the social growth processes are either too crude akin to the animal instincts



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(fear) or based on ignorance about the science of happiness (economics as the whole and sole basis of social growth and sex as the main drive to achieve all happiness). The Yoga way of life provides a frame work for not only the intelligent management of forces within (the inner micro-world), but it also provides the right basis for the macro-transactions in the society. Apart from providing a philosophical base to the social dynamics, a wholesome approach, based on the comprehensive wisdom of Sanātana Dharma, is provided for the society. And that is the Yoga way of life.

Thus, the Yoga way of life answers the quest of man. Hence, Yoga is now once again coming to the fore to prove its role as vital to human growth and well-being, to social harmony and peace which alone can make an ideal society. We are in a transition to move from an era of science and technology to an age of Yoga.

Almost for the first time, the whole of the West was thrilled by the powerful presentation of Swami Vivekananda. His maiden speech on September 11, 1893 at the Parliament of Religions, Chicago, electrified the whole of the United States. The monk unravelled the fascinating secrets of SANĀTANA DHARMA of India in the language of the West. Soon the universality of this culture, in his dynamic presentation, appealed to the seeking scientific minds. The movement initiated by Sri Ramakrishna and Vivekananda had a vital impact on the whole world. Since then, many people in the West have taken to the study and practice of Vedānta and Yoga. This atmosphere helped them to pick up the essentials of YOGA. Recently the yogic practices were put to scientific verification and this served to highlight its multifold beneficial facets. The utility of Yoga in all aspects of life has almost been proved beyond doubt. While to the restless mind it brings solace by calming it down, to the ailing millions it is proving a boon with its highly promising, preventive and curative effects. While it helps a scientist sharpen his critical faculty, it helps an engineer develop his creative power. To the businessmen, administrators, factory owners and employees, it teaches the art of working in a relaxed manner. For the athletes, sportsmen, wrestlers and boxers, it enhances physical stamina and the presence of mind. Thus, YOGA through these experimentally observed facts, has drawn into its fold millions of people from all walks of life. Many schools and universities have introduced yoga in their curriculum. Thus, YOGA has become a fashion of the day. It is cutting new grounds each day. It appears to be the panacea for most human problems.

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Role of The East : Expectations Of The West

(1) Indian Scene : Confusing and puzzling :

Much impressed by the achievements of Yoga and the grandeur of the Upaniṣadic lore, it is but natural for the WEST to turn towards the EAST to look as to what is happening in these countries which have such a rich cultural heritage. Many foreigners reach INDIA, with great expectations of witnessing an ideal society, the ETERNAL SANĀTANA DHARMA in action. They like to be guided in the basic fields of Yoga and Vedānta. They are keen to imbibe the vital facets of this culture and carry them back to their lands. But when they come to India, what do they find? They see a society, certainly not an ideal one, but one with widespread poverty, disease, illiteracy and ignorance, rampant political turmoil, shattered values in life, deteriorated moral standards, blind imitation of Western habits, and the weird superstitions of the ignorant masses, all betraying a sorry state of affairs. Diversity in languages in cities and towns, customs and manners, in dresses and costumes, which characterise the present Indian society, confuse the onlooker. On the Spiritual and Yogic front, again, when he comes across or meets the large number of Gurus, Swamis, Ashrams, Organisations and Institutes, each propagating a variety of practices, cults and sects, which seem to be sometimes almost opposing one another, each claiming their own supremacy, he feels totally lost. Whom to follow becomes a big problem. Meanwhile some charlaton in the guise of a guru snatches away his possessions, promising a quick route to enlightenment. If he tries to study the scriptures, he finds them too many and with varied interpretations, each describing one or more pathways to God. Amidst these confusing situations, it is but natural that he gets lost and hardly gets anything worthwhile. When returning, he may even get a feeling that these things cannot really help him or his country!

(2) The Need Of The Hour :

The people of India have a great responsibility to reconstruct their nation and to present at least some nucleus of ideal living.

The post-Independence decades have been the years of great challenges in the Indian scene. During the pre-Independence era in India, there was a resurgence of activity channelised into the form of a freedom movement. Led by great leaders like Tilak, Nehru, Netaji and Mahatma Gandhi, the

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Indian National Congress could consolidate the forces to release Mother Bharat from the clutches of slavery. Soon after Independence, there was a satisfaction in the minds of the leaders of the movement of having accomplished a great task. They also felt a vacuum in regard to the question, 'WHAT NEXT'? In fact, the greater challenge was to come later, that of reconstructing the nation of picking the relevant facets of our culture, applicable in the modern context, giving shape to re-establish the strong edifice and build a new superstructure on these strong foundations. But they rested on their oars and were busy enjoying their lives, reaping the fruits of their adventure. Selfishnes was back to the fore. It is again left to the YOUTH of this country to give shape to this land as it is happening in the WEST. Modern youth in this country with science, education and a materialistic outlook have come out of lethargy and are moving towards action. The whole nation under the slavery of the British for many long years had been steeped in ignorance, laziness and TAMAS. The new unrest, strikes, etc., are but expressions of the evoked activity. This outburst of energy has now to be properly channelised. Thus, the need of the hour is to gather all such spirited men and women devoted to ideal living and to channelise their energies towards constructive activities in the country. This would inspire all sections of the country to respond to participate in this vital national reconstruction movement.

In the reconstruction of any society or nation, it is mandatory to feel the pulse of the society before taking concrete steps for execution. Again, in a powerful message Swamiji tells us "Each nation has a destiny to fulfill, each nation has a message to deliver, each nation has a mission to accomplish". Therefore, from the very start, we MUST understand the mission of our own race, the destiny, it has to fulfill, the place it has to occupy in the march of nations, the note which it has to contribute to the harmony of the different races.

In tune with this SPIRITUAL personality of India, the steps of reconstruction should be chalked out cautiously and precisely. Again Swamiji gives the direction to India thus:

'India will be raised, not with the power of the flesh, but with the power of the spirit, not with the flag of destruction but with the flag of peace and love'. (Letter no. 62 in 1894 from USA).

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THE FIRST STEP

The first step towards such a solution would be to educate our people about the grand ancient heritage of our land, the core of our culture. The man-making message of the Upaniṣadic lore and its applicability in the modern context have to be properly presented. This understanding will soon open new horizons of knowledge for people and the transformation process starts. The systematic conscious techniques available in our culture help to raise them up, higher and higher, making them better instruments to Serve Man and God. Without this transformation, one can hardly succeed in sticking to the ideal life of **renunciation** and **service**, the twin ideals of this nation, amidst the powerful attraction of affluence and the strong wave of selfishness rampant in the country. Swami Vivekananda's advice BE AND MAKE is most apt. It is through ideal living that we can hope to reshape and reconstruct India and the world at large.

AND THE NEXT

Hand in hand with the Man-making process in the field of social reconstruction, the constructive activities should start with the motto and belief that 'SERVICE TO HUMANITY IS SERVICE TO DIVINITY'. Such a movement is vital for the survival of India. As the thought spreads, the higher values in life can emerge changing the outlook of the individual and the society. Only then can World Harmony and Universal Brotherhood be brought about. Only then can the highest human aspirations get fulfilled.

EPILOGUE

This book is brought out as a prelude to the oncoming transformation in the world and the NEED OF THE HOUR in India. It is primarily meant for the use of all such people trying to understand the grand contribution of India to humanity – YOGA – the vital Man-making tool. Trying to present in a nutshell the broad outlines of the SCIENCE OF YOGA, the book is neither exhaustive nor complete. A beginner, for whom the book is meant, will find in this work, the fascinating comprehensiveness of Yoga, and the secret of 'Unity in Diversity' portrayed in simple language.

The basis of Yoga has been first dealt with in detail in Chapter Two. This forms the core of the Upaniṣads and the unique contribution of the ETERNAL SANĀTANA DHARMA. The concept of Yoga is clarified in Chapter three. □

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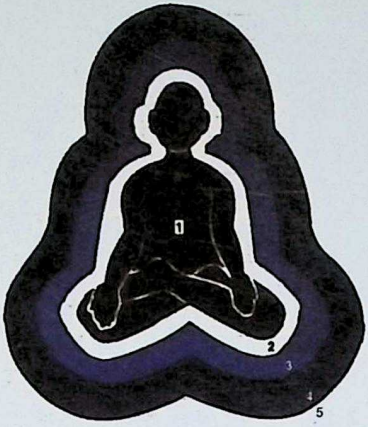
INTEGRATED APPROACH OF YOGA THERAPY



1. Annamaya Kośa : Loosening, Āsanas, Kriyas
2. Prāṇamaya Kośa : Kriyas, Breathing, Prānāyāma
3. Manomaya Kośa : Dhyana, Bhakti
4. Vijnamaya Kośa : Jnana
5. Ānandamaya Kośa : Blissful awareness

Yoga is a term which has its root Yuj in Sanskrit, which means to join. It has multiple meanings, interpretations and connotations depending upon the context of usage. According to the great sage Patanjali, Yoga is a conscious process of gaining control over the mind which is a two fold procedure. First is to gain a capacity to focus and concentrate. Secondly learning effectively the calming down of the mind. By this mastery, man elevates himself consciously from the animal level to a normal man, a superman and ultimately reaches divinity itself. This brings an all round personality development : Physical, mental, intellectual, emotions and spiritual. Yoga is not mere yogasana, pranayama or acrobatics but is a way of life. This concept of Yoga is brought out in this book. To be in tune with the spirit of inquiry of this age of science and technology, many titles have been published on Yoga under the banner of Vivekananda Kendra Yoga Research Foundation. As a part of the entire Vivekananda Kendra movement, we have now formed the Swami Vivekananda Yoga Prakashana (SVYP) Trust to print and publish many more titles to disseminate and spread the wisdom of ancients.

SVYP-YOGA ITS BASIS & APPLICATION, I
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प्रज्ञानं ब्रह्म

SWAMI VIVEKANANDA YOGA PRAKASHANA
Bangalore, India

ISBN 81-873133-18-8

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